

**THE EARTHS IN
THE UNIVERSE,
AND THEIR
INHABITANTS,
ALSO, THEIR...**

Emanuel Swedenborg



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THE
EARTHS IN THE UNIVERSE.

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THE
EARTHS IN THE UNIVERSE,
AND THEIR INHABITANTS;
ALSO,
THEIR SPIRITS AND ANGELS:
FROM WHAT HAS BEEN HEARD AND SEEN.

FROM THE LATIN OF
EMANUEL SWEDENBORG.

BEING A TRANSLATION OF HIS WORK ENTITLED
"DE TELLURIBUS IN MUNDO NOSTRO SOLARI, QUÆ VOCANTUR PLANETÆ: ET DE TELLURIBUS
IN CÆLO ASTRIFERO: DE QUÆ ILLARUM INCOLIS; TUM DE SPIRITIBUS
ET ANGELIS IBI: EX AUDITIS ET VISIS.
LONDINI: 1758."



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Matthew vi. 33.

*“ Seek ye first the kingdom of God and his righteousness,
and all these things shall be added unto you.”*

ON THE

EARTHS IN THE UNIVERSE.

1. By the Divine mercy of the Lord, the interiors which are of my spirit are opened in me, by which I can converse with spirits and angels, not only with those who are near our earth, but with those also who are near other earths. Therefore because I had a desire to know if there are other earths, and to learn their nature and the character of their inhabitants, it was granted me by the Lord to converse and have intercourse with spirits and angels who had come from other earths, with some for a day, with some for a week, with some for months. From them I have received information respecting the earths from and near which they are, the modes of life, customs, and worship of the inhabitants, besides various other particulars of interest; and which, having come to my knowledge in this way, I can describe as things which I have heard and seen.

It is to be observed, that all spirits and angels are from the human race,^a and that they are near their respective earths,^b and are acquainted with what is upon them; further, that a man may be instructed by them, if his interiors be so open as to enable him to speak and be in company with them, for man in his essence is a spirit,^c and is with spirits as to his interiors;^d so that he whose interiors are opened by the Lord, may converse with them, as man with man.^e This privilege I have enjoyed daily now for twelve years.

EXTRACTS FROM THE ARCANA CŒLESTIA.

^a That there are no spirits and angels but who are from the human race, n. 1880.

^b That the spirits of every earth are near that earth, because, being from its inhabitants, they are of a similar genius; and that they are serviceable to them, n. 9968.

^c That the soul, which lives after death, is the spirit of man, which in man is the man himself, and also appears in the other life in a perfect human form, n. 322, 1880, 1881, 3633, 4622, 4735, 6054, 6605, 6626, 7021, 10,594.

^d That man, even during his abode in the world, is, as to his interiors, consequently as to his spirit or soul, in the midst of spirits and angels whose character is similar to his own, n. 2379, 3645, 4067, 4073, 4077.

^e That man is capable of conversing with spirits and angels, and that the early inhabitants of our earth frequently conversed with them, n. 67, 68, 69, 784, 1634, 1636, 7802. But that at this day it is dangerous for any one to

2. That there are many earths, with men upon them, and spirits and angels from them, is well known in the other life; for there every one who from a love of truth and consequent use desires it, is allowed to converse with the spirits of other earths, so as to be assured that there is a plurality of worlds, and be informed that the human race is not confined to one earth only, but extends to numberless earths; and to know their distinctive character, their mode of life, and the nature of their Divine worship.

3. I have occasionally conversed on this subject with the spirits of our earth, and the result of our conversation was, that a man of enlarged understanding may conclude, from various considerations, that there are many earths with human inhabitants upon them. For it is an inference of reason, that masses so great as the planets are, some of which far exceed this earth in magnitude, are not empty bodies, created only to be carried in their motion round the sun, and to shine with their scanty light for the benefit of one earth only; but that they must have a nobler use. He who believes, as every one ought to believe, that the Deity created the universe for no other end than the existence of the human race, and of heaven from it (for the human race is the seminary of heaven), must also believe, that wherever there is an earth, there are human inhabitants. That the planets, which are visible to us, being within the boundaries of our solar system, are earths, may appear from various considerations. They are bodies of earthy matter, because they reflect the sun's light, and, when seen through the telescope, appear, not as stars shining with a flaming lustre, but as earths variegated with obscure spots. Like our earth, they are carried round the sun by a progressive motion, through the path of the zodiac, whence they have years, and seasons of the year, which are spring, summer, autumn, and winter; and they rotate upon their own axis, which makes days, and times of the day, as morning, mid-day, evening, and night. Some of them also have moons, called satellites, which perform their revolutions about their globes, as the moon does about ours. The planet Saturn, as being farthest from the sun, has besides an immense luminous ring, which supplies that earth with much, though reflected, light. How is it possible for any one acquainted with these facts, and who thinks from reason, to assert that such bodies are uninhabited?

4. During my conversation with spirits it has further been remarked, that men may be led to believe that there are more earths in the universe than one, by considering the immensity of the astral heavens with their innumerable stars, each of which is a sun like our own, in the centre of its system, differing in converse with them, unless he be in a true faith, and be led of the Lord, n. 784, 9438, 10,751.

magnitude. Any one who rightly weighs these facts must conclude, that so immense a whole must have been the means to an end which is the final cause of creation, which end is a heavenly kingdom, in which the Divine Being may dwell with angels and men. For the visible universe, or heaven resplendent with such an innumerable multitude of stars, which are so many suns, is nothing more than a means for the existence of earths, and of human beings upon them, from whom a heavenly kingdom may be formed. Such considerations may convince any rational man, that a means so immense to so great an end was not produced for a race of men, and a heaven formed from them, on one earth only. What would this be to the Divine Being, who is infinite, and to whom thousands, nay myriads of earths, all filled with inhabitants, would be but a little thing and almost nothing!

5. Besides, the angelic heaven is so immense, that it corresponds to every particular part in man, myriads of angels corresponding to every member, and organ, and viscus, and to the affections of each; and it has been given me to know, that this heaven, as to all its correspondences, cannot by any means exist except from the inhabitants of numerous earths.^f

6. There are spirits whose sole study is to acquire knowledge, finding in them their only delight. These spirits are permitted to wander about, and even to pass out of our solar system into others, to procure knowledges. They have declared, that there are inhabited earths, not only in our solar system, but in the starry heavens beyond it in immense numbers. These spirits are from the planet Mercury.

7. With regard to the divine worship of the inhabitants of other earths: all who are not idolaters acknowledge the Lord to be the only God; for they adore the Divine Being, not as invisible, but as visible, for this reason, besides others, that when He appears to them, it is in the Human Form, as he formerly did to Abraham and others on this earth.^g And all who adore the Divine Being under the Human Form are ac-

^f That heaven corresponds to the Lord, and that man, as to all and each of the things pertaining to him, corresponds to heaven, and that hence heaven, before the Lord, is a man in a large effigy, and may be called the Grand Man, n. 2996, 2998, 3624—3649, 3741—3746, 4625. Concerning the correspondence of man, and of all things pertaining to him, with the Grand Man, which is heaven, in general, from experience, n. 3021, 3624—3649, 3741—3751, 3883—3896, 4039—4055, 4218—4228, 4318—4331, 4403—4421, 4523—4533, 4622—4633, 4652—4660, 4791—4805, 4931—4953, 5050—5061, 5171—5189, 5377—5396, 5552—5573, 5711—5727, 10,030.

^g That the inhabitants of all the earths adore the Divine Being under a Human Form, consequently the Lord, n. 8541—8547, 10,159, 10,736, 10,737, 10,738. And that they rejoice when they hear that God was actually made Man, n. 9361. That it is impossible to think of God except in the Human Form, n. 8705, 9359, 9972. That man may worship and love that which he has some idea of, but not that of which he has no idea, n. 4733, 5110, 5663, 7211, 9167, 10,067.

cepted of the Lord.⁴ They say also, that no one can rightly worship God, much less be joined to Him, unless he comprehend Him by some idea, and that God cannot be comprehended except in the Human Form; but if this is not the case, that the interior sight, which is that of the thought, concerning God, is dissipated, like the sight of the eye, when looking into the universe with nothing to limit the view; and that then the thought must fall into nature, and worship it instead of God.

8. When told that the Lord assumed humanity on our earth, they pondered for awhile, and then remarked, that it was done for the salvation of the human race.

OF THE EARTH OR PLANET MERCURY, AND OF ITS SPIRITS AND INHABITANTS.

9. That the universal heaven resembles one man, who is therefore called the GRAND MAN, and that all things collectively and singly in man, both his exteriors and interiors, correspond to that man or heaven, is an arcanum as yet unknown in the world; but that it is so has been largely shewn.⁵ To constitute that Grand Man the spirits who come from our earth into heaven are insufficient, these being comparatively few; they must come from many other earths: and it is provided by the Lord that whenever there is in any part a deficiency in the quality or quantity of correspondence, there be immediately drawn from another earth those who may supply it, that the proportion may be preserved, and heaven by this means be maintained.

10. The relation of the spirits from the planet Mercury to the Grand Man was also disclosed to me from heaven. They have relation to the memory, but to the memory of things abstracted from terrestrial and purely material objects. But as I have conversed with them, and this during several weeks, and learnt their character, and examined the condition of the inhabitants of that earth, I am disposed to adduce my experience.

11. Some spirits came to me, and it was declared from heaven that they were from the earth nearest to the sun, which is known to us as the planet Mercury. Immediately on their coming they searched out in my memory the things that I knew. This spirits can do most dexterously, for when they come to any one they see in his memory every particular it contains.⁶ While searching into various things, and among

⁴ That the Lord receives all who are in good, and who adore the Divine Being under a Human Form, n. 9359, 7173.

⁵ See note f.

⁶ That spirits enter into all things of man's memory, n. 2488, 5863, 6192, 6193, 6198, 6199, 6214. The angels enter into the affections and ends, from

them the cities and countries where I had been, I observed that they had no wish to know the temples, palaces, houses, and streets, but only the things I knew to have been transacted in them, with what related to government there, and to the genius and manners of the inhabitants, and other similar things. Such things are associated with places in the memory, so that when the places are recalled these come into view. I was surprised to find them of such a character, and therefore inquired why they disregarded the magnificence of the places, and only attended to the facts and transactions connected with them. They replied that they had no delight in regarding material, corporeal, and terrestrial objects, but only things that are real. Hence it was evidenced to me that the spirits of that earth, in the Grand Man, have reference to the memory of things abstracted from material and terrestrial objects.

12. It was told me that the life of the inhabitants of that earth is such that they have no concern about things terrestrial and material, but only about the statutes, laws, and forms of government, which prevail among the nations there; and also about the things of heaven, which are innumerable. I was further informed, that not a few of the inhabitants of that earth converse with spirits, whence they have the knowledges of spiritual things and of the states of life after death, and also their contempt for things corporeal and terrestrial; for those who know with certainty, and believe, that they shall live after death, are concerned about heavenly things, as being eternal and happy, but not about worldly things, except so far as the necessities of life require. Such being the character of the inhabitants of the planet Mercury, such also is that of the spirits who are from it.^k

13. The eagerness with which they inquire into and imbibe the knowledges of things, such as pertain to the memory elevated above the sensations of the body, was made manifest to me from the circumstance, that when they looked into the particulars which I knew respecting heavenly subjects, they ran over them all, instantly stating the nature of each. For when spirits come to man, they enter into all his memory, and excite thence what suits themselves; nay, what I have often observed, they read its contents as in a book.^l These spirits did this with greater address and celerity, because they did not linger about such matters as are heavy and sluggish, and which confine, and consequently obstruct the internal sight, as all terrestrial and

which and for the sake of which man thinks, wills, and acts in such and such a manner in preference to every other, n. 1317, 1645, 5844.

^k See note ^b.

^l That the spirits who are attendant on man are in possession of all things appertaining to his memory, n. 5853, 5857, 5859, 5860.

corporeal things do, when regarded as ends, that is, when alone loved; but they inspected things essential; for such things as are not clogged with what is terrestrial, elevate the mind, and enlarge its field of view, while merely material things draw the mind downwards, and so contract and close it. Their eagerness to acquire knowledges and enrich the memory, was further evident from this circumstance. Once, when I was writing concerning things future, they were at a distance, so that they could not look into them in my memory, and because I was not disposed to read to them in their presence, they were very indignant, and, contrary to their usual demeanour, they were disposed to abuse me, calling me, among other epithets, one of the worst of men. And to shew their resentment, they caused a peculiar kind of contraction attended with pain on the right side of the head as far as the ear; which, however, did me no harm. But because they had done evil, they removed themselves to a still greater distance, yet kept continually stopping, desirous to know what I had written. Such is their eager thirst after knowledges.

14. The spirits of Mercury possess, more than others, the knowledges of things, as well those which are within our solar system, as those which are beyond it in the starry heaven; and what they have once acquired they retain, and recollect it as often as anything similar occurs. It may clearly appear from this that spirits have memory, and that it is much more perfect than that of men; and further, that what they hear, see, and perceive, they retain, especially what they are delighted with, as these spirits are with knowledges; for whatever is delightful and affects the love flows in as it were spontaneously, and remains; other things do not enter, but only touch the surface and pass by.

15. When the spirits of Mercury come to other societies, they search out what they know, and depart with what they have acquired. For there is such a communication among spirits, and especially amongst angels, that when they are in a society, if they are accepted and loved, all that is known amongst them is communicated to each.^m

16. The spirits of Mercury, on account of the knowledges they possess, have a degree of haughtiness that does not manifest itself in others. They are therefore told that, although they know many things, there is an infinity of things of which they are ignorant; and that although their knowledges should increase to eternity, a general knowledge of things would still be unattainable. Their haughtiness and high-mindedness is

^m That in the heavens there is a communication of all goods, the property of heavenly love being to communicate all its possessions to others; and that hence the angels derive wisdom and happiness, n. 549, 550, 1390, 1391, 1399, 10,130, 10,723.

pointed out to them, and they are told that such a disposition is unbecoming; but they reply, that it is not haughtiness, but only a glorying on account of the power of their memory. Thus they have the art of excusing their foibles.

17. They are averse to verbal discourse, because it is material; when I conversed with them without intermediate spirits I could only do it by a kind of active thought. Their memory, consisting as it does of things, not of images purely material, brings nearer to the thought its proper objects; for the thought, which is above the imagination, requires for its objects things abstracted from matter. Notwithstanding this, the spirits of Mercury are little distinguished for their power of judgment. Things which are the objects of judgment, and conclusions from knowledges, afford them no delight. Bare knowledges alone are delightful to them.

18. It was suggested to them whether they proposed any use from their knowledges; for it is not enough to be delighted with knowledges, because knowledges have respect to uses, and uses ought to be their end; that from knowledges alone no use results to themselves, but to others with whom they are disposed to communicate them; and that it is far from being a proper course for any one who wishes to become wise to remain in knowledges alone, these being only instrumental causes, intended to be subservient to the investigation of matters relating to life. They replied that they are delighted with knowledges, and that to them knowledges are uses.

19. Some of them are desirous to appear, not, like the spirits of other earths, as men, but as crystalline globes. Their desire to appear so, although they do not, arises from the circumstance that the knowledges of things immaterial are in the other life represented by crystals.

20. The spirits of Mercury differ entirely from those of our earth, for the spirits of our earth concern themselves not so much about immaterial things as about worldly, corporeal, and terrestrial things, which are material. On this account the spirits of Mercury cannot abide together with the spirits of our earth, and therefore wherever they meet them they flee away, the spiritual spheres exhaled from them being almost opposites. The spirits of Mercury have a common saying, that they have no inclination to look at a sheath, but at things unsheathed, thus at interior things.

21. There appeared a whitish-coloured flame, which burnt briskly, and this for nearly an hour. That flame signified the approach of spirits of Mercury who, for penetration, thought, and speech, were more prompt than those who preceded them. When they were come, they instantly ran over the things in my memory, but, owing to their promptness, I could not perceive what they observed. I heard them afterwards explain the nature

of some particulars; but what I had seen in the heavens and in the world of spirits they said they knew already. A multitude of spirits consociated with them I perceived to be behind, a little to the left, in the plane of the *occiput*.

22. At another time I saw a multitude of such spirits, but at some distance from me, in front a little to the right. They conversed with me from thence, but through intermediate spirits; for their speech is as quick as thought, which does not fall into human speech, except by means of other spirits; and what surprised me, they spoke not singly, but in a body, yet promptly and rapidly. Their speech, being of many together, was perceived as an undulation, and what is remarkable, it moved towards my left eye, although they were to the right. The reason was, that the left eye corresponds to the knowledges of things abstracted from what is material, thus to such as belong to intelligence, the right eye corresponding to such as belong to wisdom.* With the same promptitude with which they spoke they perceived and judged of what they heard, pronouncing affirmatively of this and negatively of that, their judgment being almost instantaneous.

23. There was a spirit from another earth, who was well qualified to converse with them, being a prompt and rapid speaker, but who affected elegance in his discourse. They instantly decided on whatever he uttered, saying of one thing it was too elegant, of another it was too learned. The only thing they attended to was, whether they could hear from him anything they did not already know, rejecting the things which were as shades to the matter of the discourse, as all affectations of elegance and erudition especially are; for these hide things, presenting instead expressions, which are the material forms of things; on these the speaker keeps the mind fixed, desirous to draw attention to his language rather than its meaning, by which the ears of his auditors are more affected than their minds.

24. The spirits of Mercury do not remain long in one place, or among assemblies of the spirits of one system, but wander through the universe. This arises from their having reference to the memory of things, which requires to be continually enriched with fresh supplies; on account of which it is allowed them to wander about, and everywhere acquire knowledges. If in these journeyings they come in the way of spirits who love material, that is, corporeal and terrestrial things, they avoid them, and betake themselves to where these things are not spoken of. From this it may appear that their mind is elevated above the things of sense, and thus that they are in interior light. This it was given me

* That the eye corresponds to the understanding, because the understanding is internal sight, and the sight of things immaterial, n. 2701, 4410, 4526, 9051, 10,569. That the sight of the left eye corresponds to truths, consequently to intelligence; and that the sight of the right eye corresponds to the goods of truth, consequently to wisdom, n. 4410.

actually to perceive, while they were near me and conversed with me. I observed at such times that I was withdrawn from sensible objects to such a degree, that the light of outward vision began to grow faint and obscure.

25. The spirits of that earth go in companies and phalanxes, and when congregated they form as it were a sphere. The Lord joins them together in this manner that they may act in unity, and that the knowledges of each may be communicated to all, and of all to each, as is the case in heaven.^o That they wander through the universe in quest of the knowledges of things, was evidenced to me by another fact. Once, when they appeared and conversed with me at a great distance, they said they were then congregated, and were going beyond the sphere of this system into the starry heaven, where they knew were those who had no care about the terrestrial and corporeal, but only about things elevated above them, with whom they desired to be. It was said they themselves know not whither they are proceeding, but that under the Divine auspices they are conducted to where they may receive information on subjects they are as yet unacquainted with, and which agree with the knowledges they already possess. It was stated further, that they do not know how they find the associates with whom they are joined, and that this also is effected under Divine direction.

26. As they thus journey through the universe, and are enabled to know more than others respecting the systems and earths beyond the sphere of our solar system, I have conversed with them on this subject. They said that in the universe there are very many earths, with human inhabitants upon them; and that they wonder any (whom they called persons of little judgment) should suppose that the heaven of the Omnipotent God consists only of spirits and angels who come from one earth, when these are so few that, in respect of the Omnipotence of God, they are scarce anything, nor would it alter the case were there myriads of systems with myriads of earths. They declared, moreover, that they knew there exist in the universe earths exceeding in number some hundreds of thousands; and yet what is this to the Divine Being, who is Infinite!

27. The spirits of Mercury, when with me while I was writing and explaining the Word as to its internal sense, and perceiving what I had written, spoke of it as being very gross, and of almost all the expressions appearing as material. I replied, that to the men of our earth it seemed subtle and elevated, of which there was much they did not comprehend. I added, that many on this earth do not know that it is the internal man that acts on the external, and causes this to live, persuading themselves from the fallacies of the senses that the

^o See note ¹, n. 15.

body has a life of its own, and that in consequence the wicked and unbelievers are in doubt as to a life after death. Also, that that in man which is to live after death they do not call spirit but soul; and that they dispute about what the soul is and where it resides, believing that the material body, though dispersed to the four winds, is to be again united to it, that man may live as a man, with many other notions of the same kind. On hearing this, the spirits of Mercury inquired if such men could become angels. To this I replied that those who have lived in the good of faith and charity become angels, and are then no longer in things external and material, but in things internal and spiritual; and, when they come into this state, that they are in a light superior to that in which the spirits from Mercury are. To convince them of this, an angel who had come into heaven from our earth, having lived in the good of faith and charity, was allowed to converse with them, of whom we shall speak in what follows.

28. After this, there was sent me by the spirits of Mercury a long piece of paper, of an irregular shape, consisting of several smaller pieces stuck together, which appeared as if printed with types such as we use. I asked whether they had such amongst them. They said they had not, but knew there was such printed paper on our earth. They were not disposed to say more; but I could perceive they thought that knowledges with us were on our paper rather than in our minds, thus derisively insinuating that our books knew more than we did ourselves. They were, however, instructed as to the real state of the case. After some time they returned, and sent me another piece of paper, which appeared printed like the former, not, however, like it, stuck together and inelegant, but neat and handsome; they said they were further informed that on our earth there is such paper, and books made of it.

29. From the account now given, it clearly appears, that spirits retain the memory of what they see and hear in the other life, and are equally capable as when they were men in the world of being instructed, thus in matters of faith, and so of being perfected. The more interior spirits and angels are, the more readily and fully do they imbibe, and more perfectly retain, what they hear; and as this faculty remains for ever, it is evident they grow in wisdom continually. The spirits of Mercury grow continually in the science of things, yet not in wisdom from it, because they love knowledges which are means, but not uses which are ends.

30. The particular genius of the spirits who are from the planet Mercury may still further appear from the following facts. Let it here be observed that all spirits and angels without exception were once men, for the human race is the seminary of heaven; and that spirits are altogether such in affection

and inclination, as they had been when they lived as men in the world, for every one's life follows him.^p This being the case, the genius of the men of every earth may be known by that of the spirits who are from it.

31. The spirits of Mercury in the Grand Man have relation to the memory of things abstracted from matter, therefore when any one speaks to them of terrestrial, corporeal, and merely worldly things, they are altogether unwilling to hear; and if they are forced to listen, they change the things spoken of into others, and commonly into their opposites, that they may avoid them.

32. Fully to convince me that this is their particular genius, it was given me to represent to them meadows, fields, gardens, woods, and rivers. To represent such is imaginatively to exhibit them before another, in which case, in the other world, they appear to the life. These they instantly transmuted, obscuring the meadows and fields, and by representations filling them with snakes, and turning the rivers black, so that the waters no longer appeared limpid. When I asked them why they did so, they said they were not inclined to think of such, but of realities, which are the knowledges of things abstracted from what is terrestrial, especially of such as exist in the heavens.

33. I afterwards represented to them birds of different sizes, such as exist on our earth; for in the other world such may be represented to the life. On seeing the birds represented, their first impulse was to change them, but they soon became delighted with them, and were satisfied. The reason of this was, that birds signify the knowledges of things, the perception of which then flowed in.^q They therefore abstained from transmuting them, and so from averting the ideas of their memory. Afterwards it was given me to represent before them a most pleasant garden full of lamps and lights; they then paused and their attention was fixed, the reason of which was, that lamps with lights signify truths which are lucid from good.^r It was hence evident that their attention might be fixed in viewing material objects, provided their spiritual signification was insinuated at the same time, for the things of the spiritual sense are not so withdrawn from material things, these being representative of them.

^p That every one's life remains with him and follows him after death, n. 4227, 7440. That the externals of life are kept closed after death, and the internals opened, n. 4314, 5128, 6495. That then every particular of thought is made manifest, n. 4633, 5128.

^q That birds signify things rational, things intellectual, thoughts, ideas, and knowledges, n. 40, 745, 776, 778, 866, 988, 993, 5149, 7441. And this with a variety according to the genera and species of birds, n. 3219.

^r That lamps with lights signify truths which are lucid by virtue of good, n. 4638, 9548, 9783.

34. Moreover, I conversed with them about sheep and lambs, but they were not disposed to hear of such things, because they perceived them to be terrestrial; the reason was, that they did not understand the nature of innocence which lambs signify; this was perceivable from the circumstance, that when I said that lambs, represented in heaven, signify innocence, they answered that they did not know what innocence is, but only knew it by name. The reason of this is, that they are affected with knowledges only, but not with uses which are the ends of knowledges, thus they are unable to know, from internal perception, what innocence is.⁴

35. Some of the spirits of Mercury once came to me, being sent by others, with a view to learn what I was employed about. One of the spirits of our earth said they might tell those who sent them to speak nothing but what was true, and not, according to their usual practice when interrogated, make replies the reverse of the truth; for that if any of the spirits of our earth were to do so, they would be chastised for it. But immediately the company from which those spirits were sent, which was at a distance, made answer, that if they must be chastised on that account, they must all be chastised, since from acquired habit they could not do otherwise. They added that when they converse with the men of their own earth they also do so, not, however, with any intention to deceive, but to inspire a desire for knowledge; for when they make statements the reverse of the truth, and in a certain manner conceal a subject, a desire for knowledge is excited, so that from an earnestness to search out and discover it, the memory is perfected. I also, on another occasion, spoke with them on the same subject, and knowing that they conversed with the men of their earth, I asked them in what manner they instruct the inhabitants. They do not, they said, explain a subject to them, but still convey some perception of it, that a desire to examine and acquire the knowledge of it may be cherished and increased, a desire which would die away were they to answer every inquiry. They added, that they suggest opposites for another reason, that the truth may appear more striking; for all truth becomes manifest from relation to its opposites.

36. It is their practice not to tell what they know to another, but still they desire to learn from all others what is known to them; but with their own society they communicate everything, so far indeed, that what one knows all know, and what all know each one in the society knows.⁴

37. Thus abounding in knowledges, the spirits of Mercury are principled in a species of haughtiness; hence they imagine

⁴ That lambs in heaven, and in the Word, signify innocence, n. 3994, 7840, 10,132.

⁴ See note to n. 15.

they know so much that it is almost impossible to know more. But it has been told them by the spirits of our earth, that they do not know many things but few, and that the things which they know not are comparatively infinite, and in relation to those they do know are as the waters of the largest ocean to those of the smallest fountain; and further, that the first advance to wisdom is to know, acknowledge, and perceive that what we do know, compared with what we do not know, is so little as hardly to amount to anything. To convince them of the truth of this, a certain angelic spirit was allowed to converse with them, who told them generally what they knew and what they did not know; that there was an infinity of things which they did not know, and that eternity would not suffice for their acquiring even a general knowledge of things. He spoke by angelic ideas much more readily than they did, and as he disclosed to them what they knew and what they did not know, they were struck with amazement. Afterwards I saw another angel conversing with them; he appeared at some altitude to the right; he was from our earth, and he enumerated very many things of which they were ignorant. He then conversed with them by changes of state, which they said they did not understand. He told them that every change of state, and even the smallest portion of a change, contain an infinity of particulars. As they had been proud on account of their knowledges, on hearing this they began to humble themselves. Their humiliation was represented by the sinking of the body which they formed, for that company then appeared as a volume or roll in front towards the left, at a distance, in the plane of the region below the navel, but it appeared as if hollowed in the middle, and raised at the sides; an alternate motion there could also be observed. They were told what that signified, that is, what they thought in their humiliation, and that those who appeared elevated at the sides were not as yet in any humiliation. Then I saw that the volume was separated, and that those who were not in humiliation were remanded back towards their earth, the rest remaining.

38. The spirits of Mercury once came to a spirit from our earth, who, during his abode in the world had been highly distinguished for his learning, desiring to receive information from him on various subjects. This spirit was Christian Wolf. But when they perceived that what he said did not rise above the sensual things of the natural man, because in speaking he thought of honor, and was desirous, as in the world (for in the other life every one is like his former self), to connect various things into series, and from these again and continually to deduce others, and so form several chains of such, which they did not see or acknowledge to be true, and which therefore they declared to be chains which neither cohered in themselves nor

with the conclusions, calling them the obscurity of authority, they ceased to question him further, inquiring only *what this was called and what that*. And because he answered these inquiries also by material ideas, and not by any that were spiritual, they retired from him. For in the other life every one discourses spiritually, or by spiritual ideas, so far as in the world he had believed in God, and materially, so far as he had not believed. An opportunity here offering, I may refer to the state, in the other life, of the learned who acquire intelligence by their own meditation, incited by the love of knowing truth for its own sake, thus for the sake of uses separate from worldly considerations, as well as the state of those who acquire intelligence from others without any meditation of their own, as is the common case with such as desire to know truth solely for reputation's sake, that they may be accounted learned, and thereby attain worldly honor or gain, and who accordingly desire indeed to know truths, yet not for the sake of uses abstracted from worldly consideration. Concerning these, the following particulars may be related from experience. There was once perceived a humming kind of sound penetrating from beneath near the left side as far as the left ear: I observed that this proceeded from spirits attempting to force a way there, but I could not ascertain their character. When they had forced their way, however, they spoke with me, and said they were logicians and metaphysicians, and had immersed their thoughts in the sciences of logic and metaphysics solely to acquire a reputation for learning, and so gain distinction and emolument, lamenting that they now led a miserable life, the result of devotion to these sciences for such ends alone, without making them means for the cultivation of their rationality. The utterance of these spirits was slow and muffled. In the meantime there were two conversing above my head. On inquiry I was told that one was of the highest distinction in the learned world, being, I was led to believe, Aristotle. Who the second was I did not learn. He was then let into the state in which he was when on earth, for every one can easily be let into his former state, since every state of his previous life remains with him. I was surprised to find that he applied himself to the right ear, where he spoke with a hoarse voice but with sound sense. From the purport of what he said I perceived that he was of quite a different genius from the schoolmen who first ascended, for he wrote from his thought, from which he produced his philosophical discoveries, so that the terms which he devised, and applied in speculative subjects, were forms of expression by which he described interior things. I also perceived that he was excited to such pursuits by a delight of the affection, and by a desire of knowing the things that pertained to the thinking and intellectual faculties, following obediently whatever his spirit had dictated. This was the reason

he applied himself to the right ear, differently from his followers, who were termed schoolmen, and who do not proceed from thought to terms, but conversely from terms to thoughts, and many of them do not even proceed to thoughts, but deal entirely in terms, their application of which, when they make any, being for the confirmation of whatever they desire, and for the investment of fables with an appearance of truth, according to their eagerness to persuade others. Hence philosophical investigations lead them rather to folly than to wisdom; and hence they have darkness instead of light. Afterwards I conversed with him on the analytic science, remarking that a child, in half an hour's conversation, speaks more philosophically, analytically, and logically, than he could describe in a volume, since all things of human thought and of speech derived from it are analytic, the laws of which are from the spiritual world; and that he who desires to think artificially from terms is not unlike one who should learn to dance from a knowledge of the moving fibres and muscles, reliance upon which, whilst dancing, would almost disable him from moving a foot, although, without that knowledge, he sets in action all the moving fibres of his body, and, subordinately to these, the lungs, diaphragm, sides, arms, neck, and other parts, to describe all which volumes would not suffice. I added that it is precisely so with those who desire to think from terms. He approved of these observations, and said, that to learn to think in that way is proceeding in an inverted order: adding, that any one would be very silly so to proceed; and that one should think of use and from an interior principle. He next shewed me what idea he had conceived of the Supreme Deity. He had represented Him to his mind as having a human face, and encompassed about the head with a radiant circle; but he now knew that the Lord is Himself that Man, and that the radiant circle is the Divine sphere proceeding from Him, which flows not only into heaven but also into the universe, disposing and ruling both. He added, whosoever disposes and rules heaven disposes and rules the universe, because one cannot be separated from the other. He also said, that he believed only in one God, whose attributes and qualities were distinguished by a variety of names, which others worshiped as so many gods. A woman appeared to me who extended her hand, desiring to stroke my cheek. When I expressed my surprise at this, he said, that while he was in the world such a woman had often appeared to him, as if stroking his cheek, and that her hand was beautiful. The angelic spirits said that such women sometimes appeared to the ancients, who called them Pallases; and that the one who appeared to him was from spirits who, when they lived as men in ancient times, were delighted with ideas and indulged in thoughts, but without philosophy; and as such spirits were attendant upon him, and were delighted

with him because he thought from an interior principle, they representatively exhibited such a woman to his view. Lastly, he informed me what idea he had formed of the soul or spirit of man, which he called *Pneuma*, viz., that it was an invisible vital principle, like something ethereal. He said he knew that his spirit would live after death, since it was his interior essence, which cannot die, because it can think; and that moreover he could not think clearly but only obscurely concerning it, because he had not formed any thought about it except from his own mind, with a little from the ancients. Aristotle, it may be remarked, is among sound spirits in the other life, but many of his followers are amongst the infatuated.

39. On one occasion I saw that spirits of our earth were with spirits of Mercury, and heard them conversing with one another. The spirits of our earth asked them, among other things, in whom they believed. They replied that they believed in God. But when they inquired further concerning the God in whom they believed, they would give no answer, it being their custom not to answer questions directly. The spirits from Mercury, in their turn, asked the spirits from our earth in whom they believed. They said they believed in the Lord God. The spirits of Mercury then said they perceived that they believed in no God, and that they had contracted a habit of professing belief with the lips when yet they do not believe. The spirits of Mercury have exquisite perception, in consequence of their continually exploring, by means of perception, what others know. The spirits of our earth were of the number of those who in the world had made profession of faith agreeable to the doctrine of the church, but still had not lived the life of faith; and those who do not live the life of faith, in the other life have no faith, because it is not in the man." On hearing this they were silent, as, by a perception then given them, they acknowledged it to be the case.

40. Certain spirits knew from heaven that a promise had been made to the spirits of Mercury, that they should see the Lord; wherefore they were asked by the spirits about me whether they recollected that promise. They said they did; but that they were not aware whether the promise was such that they might depend with certainty upon its fulfilment. While thus conversing, the Sun of heaven appeared to them. The Sun of heaven, which is the Lord, is seen only by those who are in the inmost or third heaven; others only see its light. On seeing the Sun, the spirits said that this could not be the Lord God, for they saw no face. Meanwhile the spirits con-

" That they who make profession of faith from doctrine, and do not live the life of faith, have no faith, n. 3865, 7766, 7778, 7790, 7950, 8094. And that their interiors are contrary to the truths of faith, although in the world they do not know it, n. 7790; 7950.

versed with each other, but I did not hear what they said. Suddenly, however, the Sun again appeared, and in the midst of it the Lord, encompassed with a solar circle: at this sight the spirits of Mercury humbled themselves profoundly, and bowed down. The Lord, in the Sun, appeared at the same time to the spirits of our earth, who, when they were men, had beheld Him in the world; and they, one after another, and many in succession, confessed it was the Lord Himself, which they did before the whole assembly. At the same instant the Lord appeared in the Sun to the spirits of the planet Jupiter, and they declared openly that it was He Himself whom they had seen on their earth, when the God of the universe appeared to them.*

41. After the Lord appeared, some were led forwards to the right, and as they advanced, they said they saw a light much clearer and purer than they had ever seen before, and which no light could exceed: it was then the time of the evening here. There were many who made this declaration.†

42. It is to be observed that nothing of the sun of this world or of its light appears to any spirit. The light of this sun is, to spirits and angels, as thick darkness. This sun remains in the perception of spirits only from their having seen it in the world, and it is presented to them in idea as something dark, and situated behind at a considerable distance, in an altitude a little above the plane of the head. The planets which are within our solar system appear according to a determinate situation in respect to the sun: Mercury appears behind, a little towards the right; Venus to the left, a little backwards; Mars to the left in front; Jupiter likewise to the left in front, but at a greater distance; Saturn directly in front, at a considerable distance; the Moon to the left, at a considerable height: the satellites also appear to the left of their respective planets. Such is the situation of these planets in the ideas of spirits and angels: spirits also appear near their several planets, but out of them. As to the spirits of Mercury in particular, they do not appear

* That the Lord is the Sun of heaven, from whom all its light is derived, n. 1053, 3636, 4060. And that the Lord thus appears to those who are in His celestial kingdom, where love to Him reigns, n. 1521, 1529—1531, 1837, 4696. That He appears at a middle height above the plane of the right eye, n. 4321, 7078. That therefore in the Word the sun signifies the Lord as to Divine Love, n. 2495, 4060, 7083. That the sun of this world does not appear to spirits and angels, but in its place something as darkness behind, opposite to the Sun of heaven or to the Lord, n. 9755.

† That in the heavens there is great light, which exceeds, by many degrees, the meridian light of this world, n. 1117, 1521, 1533, 1619—1632, 4527, 5400, 8644. That all light in the heavens is from the Lord as a Sun there, n. 1053, 1521, 3195, 3341, 3636, 3643, 4415, 9548, 9684, 10,809. That the Divine Truth proceeding from the Divine Good of the Lord's Divine Love appears in the heavens as light, and yields all the light there, n. 3195, 3222, 5400, 8644, 9399, 9548, 9684. That the light of heaven illuminates both the sight and the understanding of the angels, n. 2776, 3138. That when heaven is said to be in light and heat, it signifies, in wisdom and in love, n. 3643, 9399, 9401.

in any certain place, or at any determinate distance, but sometimes in front, sometimes to the left, sometimes a little to the back; the reason of which is, that they are allowed to wander through the universe to procure knowledges.

43. The spirits of Mercury once appeared to the left in a globe, and afterwards in a volume extending itself lengthwise. I wondered whither they were bent, whether to this or to some other earth, and I soon observed that they inclined to the right, and rolling along, approached the earth or planet Venus towards the quarter in front. But when they reached it, they said they would not tarry there because the inhabitants were evil; wherefore they turned to the back part of that earth, and then said they desired to remain there because the inhabitants were good. Upon this I became sensible of a remarkable change in the brain, and of a powerful operation from it. From this I was led to conclude that the spirits of Venus on that part of the planet were in concord with the spirits of Mercury, and that they had relation to the memory of material things in concord with the memory of things immaterial, to which the spirits of Mercury have relation; hence a more powerful operation was felt from them when they were there.

44. I was desirous to know what kind of face and person the people in Mercury have, compared with those of the people on our earth. There then stood before me a female exactly resembling the women on that earth. Her face was beautiful, but it was smaller than that of a woman of our earth; she was more slender but of equal height: she wore a linen head-dress, not artfully yet gracefully disposed. A man also was presented. He too was more slender than the men of our earth; he wore a garment of deep blue, closely fitted to his body, without folds or flowing skirts. Such, I learnt, were the personal form and costume of the men of that earth. Afterwards there was shewn me a species of their oxen and cows, which did not indeed differ much from those on our earth, except that they were smaller, and made some approach to the stag and hind species.

45. They were questioned about the sun of the system, how it appears from their earth. They said it appears large, and larger there than from other earths; which they knew from the ideas of other spirits respecting it. They said further that they enjoy a middle temperature, without the extremes of heat and cold. It was given me to tell them, that it was so provided by the Lord, that they might not be exposed to excessive heat from their greater proximity to the sun, since heat does not arise from the sun's nearness, but from the height and density of the atmosphere, as appears from the cold on high mountains even in hot climates; also that heat is varied according to the direct or oblique incidence of the sun's rays, as is plain from the seasons of winter and summer in every region.

These are the particulars which it was given me to know respecting the spirits and inhabitants of the earth Mercury.

OF THE EARTH OR PLANET JUPITER, ITS SPIRITS AND INHABITANTS.

46. It has been granted me to have longer intercourse with the spirits and angels of Jupiter than with those of the other planets, and I can therefore relate many particulars respecting their state of life and that of the inhabitants. That those spirits were from that planet was evident from many circumstances, and was besides declared from heaven.

47. The planet Jupiter itself does not indeed appear to spirits and angels: for in the spiritual world no earth is visible, but only the spirits and angels who are from it. Those who are from Jupiter appear in front to the left, at some distance, and this constantly (see n. 42): there also the planet is. The spirits of every earth are near their own earth, because they are from its inhabitants, for every man after death becomes a spirit; and because they are of a similar genius, and can be with the inhabitants and be serviceable to them.

48. They related that in the region where they had lived when in the world, the multitude of people was as great as the earth could support, that it was fruitful and abundant in all produce, that the inhabitants desired nothing beyond the necessities of life, that what was not necessary was not regarded as useful; and that hence the number of inhabitants was so great. They said that their principal care was the education of their children, whom they loved most tenderly.

49. The inhabitants of that earth, they further related, are distinguished into nations, families, and houses. All of one kindred live together, separate from others, so that their intercourse is confined to relatives. No one covets another's goods; nor does it ever enter the mind of any one to desire the possessions of another, much less to obtain them fraudulently, and least of all to extort them by violence; this they consider a crime contrary to human nature, and regard it with horror. When I would have told them that on this earth there are wars, depredations, and murders, they turned away from me, and expressed an aversion to hear. It was told me by the angels that the most ancient inhabitants of our earth lived in the same manner, distinguished into nations, families, and houses, and were all content with their own possessions, it being entirely unknown for one to enrich himself at the expense of another, or to aspire at dominion from self-love. On this account the ancient, and

especially the most ancient times, were more acceptable to the Lord than those which succeeded them; and such being their state, innocence reigned, attended with wisdom; every one did what was good from a principle of goodness, and what was just from a principle of justice. To do what was just and good with a view to honor or gain was unknown. At the same time they spoke nothing but what was true, and this not so much from a principle of truth as from a principle of good, that is, not from the intellect separate from the will, but from the will joined to the intellect. Such were the ancient times. Angels could therefore then have intercourse with men, and carry their minds, almost entirely disconnected from corporeal things, into heaven, nay more, could lead them about there, and shew them its magnificence and felicity, and even communicate to them their own happiness and delights. Those times were known to ancient writers, who called them the golden, and likewise the Saturnian age. These times were such because, as was said, men then lived distinguished into nations, nations into families, and families into houses, and every house dwelt by itself. It then never entered into any one's mind to invade another's inheritance, and thence acquire for himself opulence and dominion. Self-love and the love of the world were then far away, every one rejoiced in his own, and not less in another's good. But in succeeding times this scene was changed and totally reversed, when the lust of dominion and of large possessions invaded the mind. Then the human race, for the sake of self-defence, collected themselves into kingdoms and empires; and because the laws of charity and conscience, which had been inscribed upon the heart, ceased to operate, it became necessary to enact external laws, in order to restrain violence, and to secure obedience to them by temporal rewards and punishments. When the state of the world was thus changed, heaven removed itself from man, and this more and more to the present time, when the very existence of heaven and hell is unknown, and by some denied. This account of the primeval state of the inhabitants of this earth is given, in order to shew more clearly by the parallel what is the state of the inhabitants of Jupiter, and whence they have their probity and also their wisdom, of which more will be said hereafter.

50. By long and frequent intercourse with the spirits of Jupiter, it became manifest to me that they are better disposed than the spirits of many other earths. Their gliding motion when they approached me, their stay with me, and their influx at the time, were inexpressibly gentle and sweet. In the other life the quality of every spirit manifests itself by influx, which is the communication of its affection. Goodness of disposition manifests itself by gentleness and sweetness; by gentleness, in that it is afraid to do hurt, and by sweetness, in that

it loves to do good. I could clearly distinguish between the gentleness and sweetness of the influx proceeding from the spirits of Jupiter and that which proceeds from the good spirits of our earth. When any slight disagreement exists amongst them, there appears, they said, a sort of slender bright irradiation, like that of lightning, or like the little swath encompassing glittering and wandering stars; but all disagreements amongst them are soon adjusted. Glittering stars, which are at the same time wandering, signify what is false; but glittering and fixed stars signify what is true; thus the former signify disagreement.*

51. I could distinguish the presence of the spirits of Jupiter, not only by the gentleness and sweetness of their approach and influx, but also by this circumstance, that for the most part their influx was into the face, to which they communicated a smiling cheerfulness, and this continually during their presence. They said that they communicate a like cheerfulness of countenance to the inhabitants of their earth, when they come to them, being desirous thus to inspire them with heartfelt tranquillity and delight. The tranquillity and delight with which they inspired me sensibly filled my breast and heart, at the same time there was a removal of cupidities and anxieties about the future, which cause disquiet and disturbance, and agitate the mind with various passions. From this I could perceive the nature of the life of the inhabitants of Jupiter; for the disposition of the inhabitants of any earth may be known by the spirits who come from it, since every one carries his own life with him from the world, and lives it when he becomes a spirit. I observed that they had a state of blessedness or happiness still more interior. This I observed from perceiving that their interiors were not closed, but open to heaven; for the more the interiors are open to heaven, the more capable are they of receiving divine good, and with it blessedness and interior happiness. It is quite otherwise with those who do not live in the order of heaven; with them the interiors are closed, and the exteriors are open to the world.

52. It was also shewn me what kind of faces the inhabitants of Jupiter have; not that I saw the inhabitants themselves, but spirits with faces similar to those they had when they dwelt on earth. Previous, however, to this manifestation, one of their angels appeared behind a bright cloud, and gave permission. Two faces were then presented. They were like the faces of the men of our earth, fair and beautiful; sincerity and modesty shone forth from them. When the spirits of Jupiter were with me, the faces of the men of our earth appeared smaller than usual, which was owing to an influx from those spirits of an idea they

* That stars in the Word signify the knowledges of good and truth, consequently truths, n. 2495, 2849, 4697. And that in another life truths are represented by fixed stars, but falses by wandering stars, n. 1128.

entertained of their own faces as being enlarged. For during their abode on earth they believe that after their decease their faces will be larger and round; and this idea being impressed upon them, it remains; and when they become spirits, their faces appear to them to be enlarged. They believe this, because they say the face is not body, since they see, hear, speak, and manifest their thoughts by it, and because the mind thus shines through it; hence they have an idea of the face as the mind in a form. And knowing they shall become wiser when they cease to live in the world, they believe that the form of the mind, or the face, will become larger. They believe also that after their decease they shall perceive a fire which will communicate warmth to the face. This belief arises from a knowledge possessed by the wiser amongst them that fire, in a spiritual sense, signifies love,^y that love is the fire of life, and that from that fire the angels live.^z Such of them as have lived in heavenly love have this wish gratified, and feel warmth in the face, the interiors of the mind being at the same time kindled with love. On this account the inhabitants of that earth frequently wash and clean the face, and carefully protect it from the sun's heat. They use a covering for the head made of the inner or outer bark of a tree, which is of a bluish color, and which serves as a shade for the face. The faces of the people on our earth, which they saw through my eyes,^a they said were not beautiful, and that any beauty they possessed was in the outward skin, but did not consist in the fibres proceeding from within. They were surprised to see the faces of some full of warts and pimples, or otherwise disfigured, and said that no such faces are to be seen among them. Yet there were some faces that pleased them, such, namely, as were cheerful and smiling, and such as were slightly prominent about the lips.

53. The reason they were pleased with the faces that were prominent about the lips was, because their speech is effected principally by the face, especially by the part about the lips, and also because they never use deceit, or never speak otherwise than they think, so that the face is not constrained, but has free play. It is otherwise with those who have been practised from childhood in deceit. With them the face is, in consequence, restrained from within, lest anything of the thoughts should appear, nor has it free play from without, but is kept in readiness to relax or restrain itself, as cunning may dictate. The truth of this may

^y That fire in the Word signifies love in both senses, n. 934, 4906, 5215. That sacred and heavenly fire is divine love and every affection which is of that love, n. 934, 6314, 6832. That infernal love is self-love and the love of the world, and every concupiscence pertaining to those loves, n. 934, 1861, 5071, 6314, 6832, 7575, 10,747. That love is the fire of life, and that life itself is actually derived from that fire, n. 4906, 5071, 6832.

^a That spirits and angels do not see the things of this solar world, but that they saw through my eyes, n. 1881.

appear from an examination of the fibres of the lips and surrounding parts, for the series of fibres there are manifold, complex, and interwoven, having been created not only for mastication and verbal speech, but for expressing the ideas of the mind.

54. How the thoughts are expressed by the face was also shewn me. The affections which are of the love are manifested by the countenance and its changes, and the thoughts therein by variations in the forms of the interiors there : it is impossible to describe them further. Among the inhabitants of Jupiter there is also vocal speech, but not so loud as with us. One kind of speech aids the other, and life is infused into vocal speech by the language of the countenance. I have been informed by the angels that the very first speech in every earth was speech by the face, and from two origins, the lips and the eyes. The reason this kind of speech was first in use is, that the face was formed to portray the thoughts and volitions ; in consequence of which the face is called an image and index of the mind. A further reason is, that in the most ancient or primeval times sincerity prevailed, and no one cherished or wished to cherish a thought which he was not willing should shine forth from his face. Thus the affections of the mind, and the thoughts originating in them, could be exhibited to the life and in their fulness ; thus also they were presented to the sight as many things together in a form. This kind of speech was therefore as much superior to that of the voice as the sense of seeing is to that of hearing, or as the sight of a fine country is to a verbal description of it. They added that such speech was in agreement with that of the angels, with whom in those times men had communication, and that when the face speaks, or the mind by the face, angelic speech is with man in its ultimate natural form, which is not the case when words are uttered by the mouth. Every one may also comprehend that verbal speech cannot have been used by the most ancient people, since the words of a language are not imparted at once, but must be invented and applied to objects, which it requires a course of time to effect.^a So long as sincerity and rectitude prevailed among men, such speech continued ; but as soon as the mind began to think one thing and speak another, which was the case when man began to love himself and not his neighbor, verbal speech began to increase, the face being either silent or deceitful. Hence the internal form of the face was changed, becoming contracted, inflexible, and almost void of life ; while the external, inflamed by the fire of self-love, appeared in the eyes of men as if it were alive ; for this want of life, which is under the external, does not appear

^a That the most ancient people on this earth discoursed by the face and lips by means of internal respiration, n. 607, 1118, 7361. That the inhabitants of some other earths discoursed in the same manner, n. 4799, 7359, 8248, 10,587. Of the perfection and excellence of that discourse, n. 7360, 10,587, 10,708.

before men, but is manifest to the angels from their faculty of seeing interior things. Such are the faces of those who think one thing and speak another, for simulation, hypocrisy, cunning, and deceit, which at this day are called prudence, have a tendency to produce such effects. It is different in the other life, where no one is allowed to speak one thing and think another. There, the variance is clearly perceived in every single expression, and when perceived, the spirit in whom it exists is separated from society and punished. He is afterwards by various methods brought to speak as he thinks, and to think as he wills, until his mind is one, and not divided. If he is good, he is brought to will good, and to think and speak truth from good; if he is evil, he is brought to will evil, and to think and speak falsity from evil. Until this is effected, a good spirit is not raised into heaven, nor an evil one cast into hell; the object of which is, that in hell there may be nothing but evil and the falsity of evil, and in heaven nothing but good and the truth of good.

55. The spirits from that earth informed me of various other particulars relating to its inhabitants, as their gait, their food, and their dwellings. With respect to their gait, they do not walk erect like the inhabitants of this and of many other earths, nor do they creep like animals, but as they advance they assist themselves with their hands, and alternately half raise themselves on their feet, while at every third step they turn sideways and behind them, and at the same time bend the body a little, which is done quickly, for they think it unbecoming to be looked at by others except in the face. In walking they always keep the face elevated as we do, that they may look at the heavens as well as at the earth. They do not hold it down so as to look at the earth; this they call accursed. The meanest among them have this habit; but if they do not get accustomed to raise the face, they are expelled from their society. When they sit, they appear, like the men of our earth, erect as to the upper part of the body, but with the feet crossed. They are particularly cautious, not only when they walk, but when they sit, not to be seen behind, but in the face. They are the more desirous that the face should be seen, because their mind appears in it, for with them the face is never at variance with the mind, nor have they the power to make it so. Those who are present, therefore, see clearly what is their disposition towards them, which they do not conceal, especially whether their apparent friendship is sincere or forced. These facts were made known to me by their spirits, and confirmed by their angels. Hence their spirits are seen, not like others, to walk erect, but almost like swimmers, to advance by the aid of their hands, and by turns to look round.

56. They who live in their warm climates go naked, except

with a covering about the loins; nor are they ashamed of their nakedness, their minds being chaste, loving none but their conjugal partners, and abhorring adultery. They were greatly surprised that the spirits of our earth, on hearing of their mode of walking and of their being naked, should deride and think lasciviously, without in the least attending to their heavenly life. This they said was a sign that they care more for the things of the body and the world than for those of heaven, and that indecent thoughts occupy their minds. They were told that nakedness gives no occasion either of shame or scandal to such as live in chastity and in a state of innocence, but that it is so to those who live in lasciviousness and immodesty.

57. When the inhabitants of that earth lie in bed, they turn their faces forward or to the chamber, but not backward or to the wall. This I learnt from their spirits, who assigned as the cause, that the face is thus turned to the Lord, but in turning it backward that they avert it from him. This has sometimes happened to myself when in bed, but I was not previously aware of its origin.

58. They take delight in prolonging their repasts, not so much for the pleasure of eating as for the pleasure of conversing. At table they do not sit on chairs or benches, nor on raised seats of turf, nor on the grass, but on the leaves of a particular tree. They were not disposed to say what tree it was; but when I guessed at several, they at last assented when I named the fig-tree. They informed me besides, that they do not prepare their food to please the palate, but chiefly for the sake of use; adding, that to them the food which is wholesome is savory. In a conversation which took place on this subject among the spirits, it was urged that it would be well for man to observe this rule, by which he would have a sound mind in a sound body. It is otherwise with those with whom the taste rules. The body hence becomes diseased, at least inwardly feeble, consequently also the mind; for this manifests itself according to the interior state of the recipient parts of the body, as sight and hearing do according to the state of the eye and ear; hence the folly of placing all the delight of life in luxury and pleasure; from this too comes dulness in things that require thought and judgment, and acuteness in such as relate to the body and the world. By this man acquires the similitude of a brute animal, with which such persons not improperly compare themselves.

59. Their dwellings were also shewn me. They are low, and constructed of wood. Within they are lined with bark of a pale blue color, the walls and ceiling being spotted as with stars, to represent the heavens. They are fond of picturing the visible heavens with its stars in the interiors of their houses, believing the stars to be the dwellings of the angels. They have tents also, which are circular above and extended in length, dotted

likewise within with stars on a blue ground. They retire into these in the middle of the day, to prevent their faces suffering from the intense heat of the sun. They bestow much care on the form and neatness of their tents. In them they also take their repasts.

60. The horses of our earth, when seen by the spirits of Jupiter, appeared to me smaller than usual, though rather robust and large, which arose from the idea they had respecting them. They informed me that among them there are animals similar, though much larger, but that they are wild or in the woods, and that when they come in sight they cause terror, although they are harmless; they added that their terror for them is innate or natural. This led me to think of the cause of that terror. In the spiritual sense, a horse signifies the intellectual principle formed from scientifics;^b and as they are afraid of cultivating the intellectual faculty by worldly sciences, from this comes an influx of fear. That they care nothing for scientifics which are of human erudition will be seen in a subsequent number.

61. The spirits of that earth are not inclined to associate with the spirits of our earth, because they differ in mind and manners. They say that the spirits of our earth are cunning, and are quick and ingenious in the contrivance of evil, but that they know and think little about what is good. Moreover, the spirits of Jupiter are much wiser than the spirits of our earth, who, they say, talk much and think little, so that there are not many things they can interiorly perceive, and hardly, indeed, what good is. They hence conclude that the men of our earth are external men. It was once permitted the spirits of our earth to act by their wicked arts, and infest the spirits of Jupiter who were with me. They endured this for a long time, but at last confessed they could do so no longer, expressing their belief that there could not be worse spirits, since they so perverted their imagination, and also their thoughts, that they seemed to themselves as if bound, and unable to be extricated and set at liberty but by Divine power. While I read from the Word some passages respecting our Saviour's passion, some European spirits uttered dreadful scandals, with a view to seduce the minds of the spirits of Jupiter. Inquiry being made as to who they were, and what had been their profession in the world, it was ascertained that some of them had been preachers, and many were of those who call themselves of the Lord's Society or Jesuits. I remarked that these, during their abode in the world, by their preaching on the Lord's passion, could move the vulgar to tears. I added also the cause, that in the world their thoughts and words had been at variance, they having entertained one opinion

^b That horse signifies the intellectual principle n. 2760—2762, 3217, 5321, 6125, 6400, 6534, 7024, 8146, 8148. And that the white horse in the Revelation signifies the understanding of the Word, n. 2760.

in their hearts and professed another with their lips; but that now they are not allowed to speak under such a disguise, for in becoming spirits they are constrained to speak precisely as they think. The spirits of Jupiter were greatly astonished that there could be such a variance between men's interiors and exteriors, or, that they could speak one thing and think another entirely different, which to them seemed impossible. They were surprised to hear that many who are from our earth become angels, and that they are of quite a different disposition. They had supposed that all on our earth were like those who were then present, but they were informed that many are not of this character, and that there are also some who, unlike these, think from good and not from evil, and that those who think from good become angels. To convince them of this there came from the angelic heaven of our earth choirs, one after another, who glorified the Lord with one harmonious voice. These choirs affected the spirits of Jupiter who were with me with such intense delight, that they seemed to themselves as if transported into heaven. The glorification by the choirs lasted about an hour. The delight with which it filled them was communicated to me, by which I was enabled to feel it. They said they would relate these things to their spirits who were elsewhere.^c

62. The inhabitants of Jupiter place wisdom in thinking well and justly on everything that occurs in life. This wisdom they imbed from their parents from infancy, and it is successively transmitted to posterity, and goes on increasing from the love they have for it as existing with their parents. Of the sciences, such as are on our earth, they know nothing whatever, nor have they any desire to know. They call them shades, and compare them to clouds which come between them and the sun. They were led into this idea of the sciences by the conduct of some who had come from our earth, who boasted of their superior wisdom from the sciences. The spirits from our earth who thus boasted were such as placed wisdom in things which are merely of the memory, as in languages, especially the Hebrew, Greek, and Latin, in the remarkable things of the learned world, in criticism, in bare experimental facts, and in terms chiefly philosophical, and other similar things, not using them as means leading to wisdom, but making wisdom to consist exclusively in them. Such persons, not having cultivated their rational faculty by the sciences as means, in the other life have little perception, for they see only in and from terms, and the things they see are as clots, and as clouds before the intellectual sight (see n. 30); and those who have been vain of their erudition from this source

^c That it is called a choir when many spirits speak at once and unanimous, of which see n. 2595, 2596, 3350. That in their speech there is measured harmony, of which see n. 1648, 1649. That by choirs in the other life an inauguration into unanimity is effected, n. 5182.

have still less perception ; but those who have used the sciences as means of invalidating and annihilating the things of the Church and of faith, have entirely destroyed their intellectual faculty, and see in the dark like owls, mistaking falsity for truth and evil for good. The spirits of Jupiter, from intercourse with such, concluded that the sciences occasion shade and blindness ; it was told them, however, that on our earth the sciences are means of opening the intellectual sight, which is in the light of heaven ; but because of the dominion of the things of the merely natural and sensual life, the sciences, to the men of our earth, are means of becoming unwise, or of confirming themselves in favor of nature against God, and of the world against heaven. The sciences, they were further informed, are in themselves spiritual riches, and those who possess them are like those who possess worldly riches, which similarly are means by which one may do service to himself, his neighbour, and his country, but by which he may also do them injury ; they are, moreover, like dress, which serves for use and ornament, but also for gratifying pride, as with those who would be honored for that alone. This was perfectly intelligible to the spirits of Jupiter ; but they were astonished that, being men, they should rest in means, and prefer to wisdom that which only leads to it ; not seeing, that to immerse the mind in these, and not raise it above them, is to becloud and blind it.

63. A spirit ascending from the lower earth came to me, and said, he had heard what I spake to the other spirits, but did not understand anything of what I had said respecting spiritual life and its light. Being asked whether he desired to be instructed respecting them, he answered that he had not come with that intention, from which it might be concluded that these subjects did not come within his comprehension. He was exceedingly stupid. It was declared by the angels that when he lived a man in the world he had been distinguished for his learning. He was cold, as was sensibly felt from his breathing, which was a sign he had no spiritual, but merely natural light ; so that by the sciences, instead of opening, he had closed in himself the way to the light of heaven.

64. As the inhabitants of Jupiter and those of our earth acquire intelligence in different ways, and are, besides, essentially different in disposition, they cannot remain together long, but either shun or remove each other. There are spheres, which may be called spiritual spheres, which continually emanate, nay, rush forth from every spirit ; they flow from the activity of the affections and thoughts derived from them, thus from the very life.^d All consociation in the other life take place according to

^d That a spiritual sphere, which is the sphere of the life, flows forth and overflows from every man, spirit, and angel, and encompasses them about, n. 4464, 5179, 7454. That it flows forth from the life of their affections and consequent

spheres, those who agree being joined together according to agreement, and those who disagree being removed according to disagreement. The spirits and angels who are from Jupiter have relation in the Grand Man to the IMAGINATIVE PRINCIPLE OF THOUGHT, and thus to an active state of the interior parts; while the spirits of our earth have relation to the various functions of the exterior parts of the body, and when these desire to have dominion, the active or imaginative principle of thought from the interior cannot flow in. Hence the oppositions between the spheres of their life.

65. With respect to their divine worship, it consists principally in their acknowledging our Lord as the Supreme, who governs heaven and earth. Him they call the only Lord; and because they acknowledge and worship Him during their life in the body, they seek Him after death, and find Him; He is the same with our Lord. Being questioned if they knew that the only Lord is a Man, they replied that they all know Him to be a Man, because in their world He has been seen by many as a Man; and that He instructs them in the truth, preserves them, and gives eternal life to those who worship Him from good. They further said, that He reveals to them how they are to love and how to believe. That which is revealed is delivered by parents to children, and from this proceeds doctrine to all the families, and thus to the whole nation descended from one father. They added, that it seems to them as if they had the doctrine written on their minds, which they conclude from the circumstance, that they instantly perceive and acknowledge as of themselves, whether what others say respecting the life of heaven in man is true or not. They do not know that their only Lord was born a man on our earth; this they say does not concern them to know, but only that He is Man, and governs the universe. When I informed them that on earth He is named Christ Jesus, and that Christ signifies anointed or king, and Jesus, saviour, they said they do not worship him as a king, because a king is wise in worldly things, but that they worship him as the Saviour. The spirits of our earth having caused a doubt whether their only Lord was the same with our Lord, they removed it by recollecting they had seen Him in the sun, and had acknowledged it was He Himself whom they had seen on their earth, as may be seen in a previous section (n. 40). Once also a momentary doubt flowed from some of the spirits of our earth into the spirits of Jupiter who were with me, whether their only Lord was the same as our Lord; but this doubt, which was instantaneously infused, was instantaneously dissipated; and what greatly surprised me, they so blushed with shame for having doubted on this point, though but for a

thoughts, n. 2489, 4464, 6206. That in another life consociations and also dissociations are regulated according to spheres, n. 6206, 9606, 9607, 10,312.

moment, that they requested me not to publish it, lest on that account they should be charged with incredulity, when yet they now knew it more than others. These spirits were greatly affected and rejoiced when they heard it declared that the only Lord is the only Man, and that all derive from Him what entitles them to be called men, and, indeed, that they are only so far men as they are images of Him, that is, so far as they love Him and the neighbor, thus so far as they are in good, for the good of love and of faith is the Lord's image.

66. There were some spirits of Jupiter with me while I was reading the seventeenth chapter of John, relating to the Lord's love and His glorification. On hearing its contents they were filled with a holy influence, and acknowledged that all things therein were divine. Some spirits of our earth, who were infidels, then threw out further scandals, saying, among other things, that the Lord was born an infant, lived a man, appeared as another man, and was crucified; but the spirits of Jupiter paid no attention to them. They said that such are their devils, whom they abhor; adding that in their minds there is absolutely nothing that is heavenly, but only what is earthly, which they called dross. This they said they had ascertained to be the case from the fact, that when it was mentioned that on that earth they go naked, impure ideas instantly occupied their thoughts, the heavenly life of the people, of which they heard at the same time, being entirely unthought of.

67. In how clear a perception the spirits of Jupiter are on spiritual subjects, was made evident to me from their representing how the Lord converts depraved into good affections. They represented the intellectual mind as a beautiful form, and imparted to it the activity of a form fit for the life of affection. This they did in a manner which no words can describe, and so skilfully that they were commended by the angels. There were present some of the learned from our earth, who had immersed the intellectual faculty in scientific terms, and had written and thought much about form, substance, materiality and immateriality, and the like, without applying them to any use; these could comprehend nothing of that representation.

68. On their earth they are exceedingly careful to prevent any one falling into wrong opinions respecting the only Lord; and if they observe that any begin to think wrongly respecting Him, they first admonish them, then deter them by threats, and lastly by punishments. They said they had observed, that any family, into which wrong opinions insinuate themselves, is removed from amongst them, not by the punishment of death inflicted by their fellow-men, but by spirits depriving them of respiration and consequently of life, after they have first threatened them with death. For in that earth spirits speak with the inhabitants, and chastise them if they have done evil, and even if

they have intended to do it; of which more will be said in what follows. Hence if they think evil concerning the only Lord, and do not repent, they are threatened with death. In this way the worship of the Lord, who to them is the Supreme Divinity, is preserved.

69. They informed me that they have no holy days, but that every morning at sunrise, and every evening at sunset, they perform holy worship to the only Lord in their tents, and that they also, after their manner, sing sacred songs.

70. I was further informed that in that earth there are some who call themselves saints, and who, with threats of punishment in case of disobedience, command their servants, of whom they have great numbers, to address them as lords. They likewise forbid them to adore the Lord of the universe, calling themselves lords-mediators, and saying they will present their supplications to the Lord of the universe. The Lord of the universe, who is our Lord, they do not, like the others, call the only Lord, but the Supreme Lord, for the reason that they call themselves lords. They call the sun of the world the face of the Supreme Lord, and believe He has His abode there; wherefore they also adore the sun. The other inhabitants hold them in aversion, and are unwilling to have intercourse with them, as well because they adore the sun, as because they call themselves lords, and are worshipped by their servants as mediatory gods. The spirits shewed me their head-dress, which was a high crowned hat of a dark color. In the other life such appear to the left at some height, where they sit as idols, and at first are worshipped by their former servants, but they too afterwards hold them in derision. What surprised me, their faces there shine as from fire, which arises from their having believed they were saints; yet, notwithstanding this fiery appearance of their faces, they are cold, and intensely desire to be made warm. This is an evidence that the fire by which they seem to shine is the fire of self-love and the love of the world. In order to acquire warmth they seem to themselves to hew wood, and while hewing, under the wood appears something of a man, whom at the same time they attempt to strike. This arises from their attributing merit and holiness to themselves. Those who do this in the world, in the other life seem to themselves to hew wood, as was likewise the case with some from our earth, who have been spoken of elsewhere. To illustrate this subject, I shall here adduce my experience respecting it. In the lower earth, under the soles of the feet, are those who have placed merit in good acts and works. Many of them appear to themselves to hew wood. The place where they are is very cold, and they seem to themselves to acquire warmth by their labor. I have conversed with them, when I enquired of them if they had any desire to leave that place, to which they replied, they had not as yet merited that by their

labor. When they have passed through this state, they are taken away from thence. These spirits are natural, for the desire to merit salvation is not spiritual, since it comes from the proprium and not from the Lord. Besides, they prefer themselves to others, and in some cases despise them; and if they do not in the other life receive more delight than others, they are indignant against the Lord; wherefore when they hew wood, it appears as if something of the Lord were under the wood. This arises from their indignation.^e

71. It is common on that earth for spirits to speak with the inhabitants, to instruct them, and chastise them if they have done evil. Several particulars on this subject were related to me by their angels, which I wish to mention in their order. The reason that spirits there speak with men is, because they think much about heaven and the life after death, and are comparatively little solicitous about temporal life; for they know they shall live after their decease, and in a state of felicity according to the state of their internal man formed in the world. To speak with spirits and angels was common also on our earth in ancient times, and for the same reason, that they thought much of heaven and little of the world. But in course of time that living communication with heaven was closed, as, from being internal, man became external, or, what is the same, as he began to think much about the world and little about heaven, especially when he ceased to believe that there is a heaven or a hell, or that in himself there is a spiritual man that lives after death. For at this day it is believed that the body lives from itself and not from its spirit; wherefore unless man now believed that he is to rise again with his body, he would have no belief in the resurrection.

72. As respects specially the presence of spirits with the inhabitants of Jupiter, there are some who chastise, some who instruct, and some who rule them. The spirits who chastise apply themselves to the left side, and incline themselves toward the back; and when there, they press forth from the man's memory all that he has done or thought; this spirits easily do, for when they come to a man they enter into all his memory.^f If they find he has done or has thought to do evil, they reprove him, and chastise him with pains in the joints of his feet or hands, or about the region of the belly; this, too, when permitted, spirits can readily do. On the approach of such spirits to a man, he is struck with horror attended with fear, by which

^e That the Lord alone has merit and righteousness, n. 9715, 9975, 9979, 9981, 9982. That such as place merit in their works, or wish to merit heaven by their good deeds, in the other life wish to be served, and are in nowise contented, n. 6393. That they despise their neighbor, and are angry at the Lord Himself if they do not receive reward, n. 9976. What their lot is in another life, n. 942, 1774, 1877, 2027. That they are of those who in the lower earth appear to hew wood, n. 1110, 4943.

^f See note ^m, n. 13.

he is aware of their coming. Fear may be excited in any person by evil spirits on their approach, especially by those who, during their abode in the world, had been robbers. That I might know how these spirits act when they come to a man of their own earth, it was permitted that such a spirit should come to me. When he came near, horror with fear manifestly affected me; yet it was not interior but exterior horror, because I knew the character of the spirit. I also saw him, and he appeared as a dark cloud, in which were wandering stars; wandering stars signify falsities, but fixed stars signify truths.* He applied himself to my left side toward the back, and began to reprove me for acts and thoughts he produced from my memory, on which he put a wrong construction, but he was checked by the angels. When he perceived he was with one who did not belong to his own earth, he began to speak to me, saying, that when he comes to a man, he knows everything he is doing and thinking, and that he severely reproves him and chastises him with various pains. At another time a chastising spirit came to me, and applied himself, like the other, to my left side below the middle of the body, and desired to punish me, but he too was restrained by the angels. He shewed me, however, the kinds of punishments they are permitted to inflict on the people of their earth, if they do or intend to do evil. These are, besides pains in the joints, a distressing contraction about the middle of the abdomen, as if from compression by a narrow girdle; a cessation of respiration at times even to suffocation, and a prohibition to eat anything for a time but bread; and, lastly, the threat of death, if they do or intend to do such things, with the deprivation, at the same time, of conjugal, parental, and social delight; grief on this account is then also insinuated.

73. The spirits who instruct also apply themselves to the left side, but more forward. They too reprove, but mildly, and then teach them how they ought to live. They also appear dark, yet not, like the former, as clouds, but as if clothed with sackcloth. These are called instructors, but the former chastisers. When these spirits are present, angelic spirits are also present, sitting at the head, which they fill in a peculiar manner. Their presence there is perceived as a gentle breathing, for they fear lest their approach and influx should cause man to feel the least pain or anxiety. They govern these spirits; the chastisers, lest they punish beyond what the Lord permits, and the instructors, that they may teach the truth. While a chastising spirit was with me, angelic spirits were also present, who kept my countenance smiling and cheerful, the region about the lips prominent, and the mouth a little open. This the angels easily effect by influx, when the Lord permits. They said they induce such a coun-

* See note f, n. 11.

tenance on the inhabitants of their earth when they are present with them.

74. If any one, after chastisement and instruction, does or thinks to do evil, and does not restrain himself by the precepts of truth, he is more severely punished when the chastising spirit returns; but the angelic spirits moderate the punishment according to intention in the deed and to will in the thought. Hence it may appear, that their angels who sit at the head have a kind of judicial power over man, since they permit, moderate, restrain, and flow in. It was said, however, that they do not judge, but that the Lord alone is Judge, and that whatever they enjoin on the chastising and instructing spirits flows into them from Him, and only appears as if it were from them.

75. Although on that earth spirits speak with man, man in his turn does not speak with spirits, except the words, when instructed, *that he will do so no more*. Nor is he allowed to tell any one that a spirit has spoken to him; if he does so he is punished. Those spirits of Jupiter, when they were with me, at first supposed they were with a man of their own earth; but when in my turn I spoke with them, and thought of publishing what passed between us, and so relating it to others; then, because they were not allowed to chastise or instruct me, they discovered they were with a stranger.

76. There are two signs which appear to those spirits when they are with man. They see an elderly man with a fair countenance, which is a sign to speak only what is true and do what is just; they see also a face in a window, which is a sign to them to depart. Such an elderly man appeared to me; a face also appeared in a window, on seeing which those spirits immediately left me.

77. Besides these now mentioned, there are spirits who advise what is contrary. They consist of those who, during their abode in the world, had been removed from the society of others on account of their wickedness. When they approach, there appears as it were a flying fire, which passes downwards near the face. They place themselves beneath at the lower part of the back, and speak towards the parts above. Among other things, they say, contrary to what the instructor spirit teaches from the angels, that men need not live according to instruction, but should follow their inclinations, and indulge in licentiousness, with other similar things. They generally come as soon as the other spirits have departed; but the people there, knowing who and what they are, pay no attention to them. Still, men are thus taught the nature of evil, and thereby the nature of good; for good is understood by means of evil, the quality of good being ascertained by its opposite. Every perception of a thing is according to reflection relative to discriminations arising from opposites in various modes and degrees.

78. The chastising and instructing spirits do not come to those who call themselves saints and lords-mediators already mentioned (n. 70), as to others on that earth, because they do not suffer themselves to be instructed, and are not amended by discipline; having acted from self-love they cannot be changed. Spirits say they know such by their coldness, and that when they feel the cold they depart from them.

79. Among the spirits of Jupiter are some whom they call chimney sweepers, because they appear in similar garments and with face smeared with soot; who and what they are I am enabled to describe. One of these spirits came, and anxiously entreated me to intercede for him, that he might be admitted into heaven. He said he was not conscious of having done any evil, only he had reproved the inhabitants of the earth to which he belonged, but after reproving had instructed them. He applied himself to my left side under the elbow, and spoke as if with a divided faith; he could also excite pity. I could only say in reply that I had no power to introduce him into heaven, this being of the Lord alone; nor could I intercede for him, not knowing whether it would be of any avail; but if he were worthy that he might have hope. He was then sent amongst some upright spirits from his own earth, but they said he could not be in their society, because his character was unlike theirs. Having still an intense desire to be let into heaven, he was sent to a society of upright spirits of our earth; but they too declared that he could not be with them. In the light of heaven he was black, but he said he was not black, but of an earthy color. I was informed that such at first are spirits who afterwards are received amongst those who constitute the province of the SEMINAL VESSELS in the Grand Man or heaven, for in those vessels the semen is collected, and is enclosed in a covering of suitable matter fit to preserve the prolific principle of the seed from being dissipated, but which may be put off in the neck of the uterus, so that what is reserved within may serve for conception or the impregnation of the ovulum. Hence that seminal matter has a tendency, and as it were a burning desire, to put itself off, and leave the semen to perform its use. Something similar to this appeared in that spirit. He again came to me in mean raiment, and again said he burned to enter heaven, and perceived he was now qualified for admission. It was given me to tell him that perhaps this was a sign he would soon be admitted. The angels then told him to cast off his raiment, which, from the ardency of his desire, he did with inconceivable rapidity. This represented the nature of the desires of those who are in the province to which the seminal vessels correspond. It was said that such spirits, when prepared for heaven, are stript of their own raiment and clothed with new shining garments, and become angels. They are like caterpillars, which, having passed through

their vile state, are changed into nymphs and then into butterflies, when they receive other clothing, with wings of a blue or yellow, a silver or golden hue. Then, too, they fly freely in the open air as in their heaven, celebrate their marriages and lay their eggs, and so look forward to the propagation of their kind; then also are apportioned to them sweet and pleasant food from the juices and odours of the various flowers.

80. In what precedes nothing has been said respecting the relative character of the angels who are from that earth; for those already mentioned (n. 73), who come to the men of their earth, and sit at the head, are not angels in their interior heaven, but are angelic spirits or angels in their exterior heaven. And as the characters of those angels have been made known to me, I shall here relate what I have learnt respecting them. One of those spirits of Jupiter, who inspire terror, approached my left side beneath the elbow, and thence addressed me. His speech was harsh, and his expressions were not very distinct and separate from each other, so that it was some time before I could collect the sense. When he spoke he inspired some degree of terror, admonishing me in this way to give a kind reception to the angels when they came. I replied that this did not depend on me, since I received all according to what they in themselves are. Soon after this the angels of that earth approached, and I could perceive from their speech that they differed entirely from the angels of our earth, for their speech was not effected by words, but by ideas which diffused themselves through every part of my interiors. Thence they flowed into the face, so that the face accorded to every particular, beginning at the lips, and proceeding towards the circumference in every direction. The ideas, which were instead of verbal expressions, were distinct, but in a very small degree. Afterwards they spoke with me by ideas still less distinct, so that hardly any interval was perceptible. In my perception it was like the meaning of words with those who attend only to the sense abstracted from the expressions. This speech was more intelligible to me than the former, and was also fuller. Like the other, it flowed into the face, but the influx was more continuous according to the nature of the speech; it did not, however, like it, begin at the lips, but at the eyes. Afterwards they spoke in a manner still more continuous and full; and now the face could not accord by a suitable motion, but I was sensible of an influx into the brain, which was acted upon in like manner. Lastly, they spoke so that the speech fell only into the interior intellect; its fluency was like that of light air. I was made sensible of the influx itself, but not distinctly of the particulars. These several kinds of speech may be compared to different fluids—the first kind to flowing water; the second to water of less density; the third to the atmosphere respectively; and the fourth to

ether. The spirit already mentioned, who was on the left side, sometimes spoke between, chiefly advising a modest behaviour to his angels; for there were spirits present from our earth who suggested things which gave displeasure. He said he did not at first understand what the angels conversed about, but that he afterwards did, when he removed to my left ear. Then also his speech was not harsh as before, but like that of other spirits.

81. I afterwards conversed with the angels respecting some remarkable things on our earth, especially the art of printing, the Holy Word, and the various doctrinals of the Church derived from the Word; and I informed them that the Word and the doctrinals of the Church were widely published, and were thus learnt. They wondered exceedingly that the knowledge of such things could be diffused by writing and printing.

82. I was allowed to see how the spirits of that earth, when prepared, are taken up into heaven and become angels. On such occasions there appear chariots and bright horses as of fire, by which they are carried away like Elijah. Chariots and bright horses as of fire appear, in order to represent that they are instructed and prepared to enter heaven; for chariots signify the doctrinals of the Church, and bright horses an enlightened understanding.^a

83. The heaven into which they are carried away appears on the right of their earth, thus separate from the heaven of the angels of our earth. The angels in that heaven appear clothed in shining raiment of blue, spotted with little stars of gold, and this because they were fond of that color in the world, and believed it to be most heavenly, especially because they are in that kind of the good of love to which this color corresponds.ⁱ

84. There was seen by me a bald head, but only the upper part, which was bony. I was told that this is seen by those who are to die within a year, and that they then prepare themselves. They do not there fear death, except on account of leaving their conjugal partners, their children, or their parents, for they know they shall live after death, and that they do not quit life because they go to heaven; they do not, therefore, call death dying, but being heaven-made. Those in that earth who have lived in true conjugal love, and have taken such care of their children as becomes parents, do not die of disease, but tranquilly as in sleep, and

^a That chariots signify the doctrinals of the Church, n. 2760, 5321, 8215. That horses signify the intellectual principle, n. 2760, 2761, 2762, 3217, 5321, 6125, 6400, 6534, 7024, 8136, 8148, 8381. That the white horse in the Revelation signifies the understanding of the Word, n. 2760. That by Elijah in a representative sense is meant the Word, n. 2762, 5247. And since all the doctrine of the Church and the understanding thereof are from the Word, Elijah is called the chariots of Israel and the horsemen thereof, n. 2762. That on this account he was taken up by a chariot and horses of fire.

ⁱ That blue originating in red or flame-color, corresponds to the good of celestial love; and that blue grounded in white or lightish color, corresponds to the good of spiritual love, n. 9868.

so pass from the world into heaven. The age of man there is generally thirty years, according to the years on our earth. It is by the Lord's Providence that they die at so early an age, lest their numbers increase beyond what that earth can support. And as, when they have completed those years, they do not suffer themselves to be led by spirits and angels, like those who have not, spirits and angels seldom attend them after that period of life. They come to maturity sooner than on our earth. In the first flower of youth they connect themselves in marriage, and then it is their chief delight to love their conjugal partner and take care of their children. Other delights they indeed call delights, but comparatively external.

OF THE EARTH OR PLANET MARS, ITS SPIRITS AND
INHABITANTS.

85. Of all the spirits who come from the earths of our solar system, those of Mars are the best, being for the most part celestial men, not unlike those who were of the most ancient Church on this earth. When represented as to their quality, it is with the face in heaven and the body in the world of spirits, and their angels are represented with the face towards the Lord and the body in heaven.

86. In the idea of spirits and angels, Mars, like the other planets, appears constantly in its place, which is to the left in front, at some distance, in the plane of the breast, and thus out of the sphere where the spirits of our earth are. The spirits of one earth are separate from those of another, because the spirits of each earth have relation to some particular province in the Grand Man. They are, therefore, in other and different states; and this diversity of state causes them to appear separate from each other, either to the right or to the left, at a greater or less distance.^j

87. Spirits from thence came to me, and applied themselves to my left temple, where they breathed their speech upon me, but I did not understand it. In its flow it was soft beyond what I had ever before perceived, being like the gentlest breeze. It breathed first upon the left temple, and upon the upper part of the left ear; the breathing proceeded thence to the left eye, and by degrees to the right, and flowed down afterwards especially from the left eye to the lips; and when at the lips it entered through the mouth, and by a way within the mouth, and, indeed, by the Eustachian tube into the brain. When the breath-

^j That distances in the other life are real appearances, which are presented visibly by the Lord, according to the states of the interiors of angels and spirits, n. 5604, 9104, 9440, 10,146.

ing arrived there, I understood their speech, and could converse with them. When they spoke with me, I observed that my lips were moved, and my tongue also slightly, which was owing to the correspondence of interior with exterior speech. Exterior speech is that of articulate sound conveyed to the external membrane of the ear, and thence, by means of the small organs, membranes, and fibres, which are within the ear, to the brain. Hence I could see that the speech of the inhabitants of Mars is different from that of the inhabitants of our earth. It is not sonorous, but almost tacit, entering the interior hearing and sight by a shorter way, consequently it is more perfect and fuller of the ideas of thought, thus approaching nearer to the speech of spirits and angels. Among them the affection of speech is represented in the face, and its thoughts in the eyes; for with them thought and speech, and affection and the face, act in unity. They regard it as wicked to think one thing and speak another, and to will one thing and present another in the face. They know not what hypocrisy is, nor fraudulent simulation and deceit. The same kind of speech prevailed amongst the earliest inhabitants of our earth, which I learnt by conversation with some of them in the other life. To elucidate this subject I shall relate what I have heard respecting it. "It was shewn me by an influx which I cannot describe, what was the nature of the speech which prevailed amongst those who were of the most ancient Church.⁴ It was not articulate, like the vocal speech of our time, but tacit, being effected, not by external, but by internal respiration; so that it was cogitative speech. It was given me also to perceive the nature of their internal respiration. It proceeded from the navel towards the heart, and so through the lips without sound when they spoke. It did not enter the ear of another by an external way, and strike upon what is called the drum of the ear, but by an internal way, which at this day is called the Eustachian tube. It was shewn me, that by such speech they could express the feelings of the mind and the ideas of thought much more fully than can be done by articulate sounds or audible expressions, which speech is in like manner directed by respiration, but external; for there is not a vocal sound, nay, there is nothing in a vocal sound, which is not directed by applications of the respiration. But with them this was done much more perfectly, because by internal respiration, which, being interior, is more perfect, and more applicable and conformable to the ideas of thought; besides, by slight motions of the lips and corresponding changes of the countenance; for

⁴ That the first and most ancient Church on this earth was a celestial Church, which is the chief of all, of which see n. 607, 895, 920, 1121, 1122, 1123, 1124, 2830, 4493, 8391, 9942, 10,545. That a Church is called celestial wherein love to the Lord is the ruling principle, but spiritual wherein the ruling principle is charity and faith, n. 3691, 6435, 9468, 9680, 9683, 9780.

being celestial men, whatever they thought shone forth from their face and eyes, which were conformably varied, the face as to form according to the life of the affection, and the eyes as to light. It was impossible for them to present a countenance which was not in agreement with their thoughts. Their speech being effected by internal respiration, which is that of the human spirit itself, they could converse and have communion with angels." The respiration of the spirits of Mars was communicated to me,¹ and it was perceived that it proceeded from the region of the chest towards the navel, and thence flowed upwards through the breast, with an imperceptible breathing towards the mouth. From these facts, and also from other experimental proofs, it was evident to me that they were of a celestial genius, consequently, not unlike those who were of the most ancient Church on this earth.

88. I was informed that the spirits of Mars in the Grand Man have relation to the medium between the intellect and the will, consequently to **THOUGHT FROM AFFECTION**, and the best of them to the **AFFECTION OF THOUGHT**; hence it is that their face acts in unity with their thoughts, and that they cannot dissimulate. This being their relation in the Grand Man, the middle province, which is between the cerebrum and the cerebellum, corresponds to them; for with those in whom the cerebrum and the cerebellum are joined as to spiritual operations, the face acts in unity with the thoughts, so that the affection of thought shines forth from the face, and, as appears by certain signs in the eyes, the general principle of thought from the affection. Wherefore, while the spirits of Mars were with me, I sensibly perceived a drawing back of the fore part of the head towards the hinder part, thus of the cerebrum towards the cerebellum.^m

89. On one occasion when the spirits of Mars were with me, and occupied the sphere of my mind, spirits from our earth came and desired to enter into it also; but the spirits of our earth became as if insane, which was caused by their entire dissimilarity. As spirits of our earth in the Grand Man have relation to external sense, they were in idea turned to the world and self, while the spirits of Mars were in idea turned from self to heaven and their neighbor; hence the contrariety. But some angelic spirits of Mars then approached, and at their approach the communication was closed, and so the spirits of our earth retired.

90. The angelic spirits spoke with me respecting the life of

¹ That spirits and angels have respiration, n. 3884, 3885, 3891, 3893.

^m That the human face on our earth in ancient times received influx from the cerebellum, and that then the face acted in unity with the interior affections, but that afterwards they received influx from the cerebrum when man began to simulate and counterfeit by the face affections not his own. Of the changes hereby occasioned by the face in course of time, see n. 4325—4328.

the inhabitants on their earth. They are not under forms of government, but are divided into greater and lesser societies, in which they associate themselves with such as agree in disposition, which they know at once by the face and speech, in which they are seldom deceived; they are then instantly friends. Their consociations are delightful, and they informed me that they converse with each other on what passes in their societies, and especially in heaven, with the angels of which some of them have open communication. Those in their societies who begin to think perversely, and thereby incline to evil, are dissociated and left to themselves alone, in consequence of which they lead a most wretched life, out of society, in dens or other places, being no longer regarded by the rest. Some societies endeavor by various methods to restore such persons; but if they cannot succeed, they disconnect themselves with them. Thus they take care lest the lust of dominion and the lust of gain creep in, that is, lest from the lust of dominion any should subject some society to themselves, and afterwards many others; and lest from the lust of gain any should deprive others of their possessions. Every one there lives content with his own goods, and every one with his own honor, that of being reputed just and a lover of his neighbor. This delightful and tranquil state of mind would perish, unless those who think and will evil were cast out, and a prudent but severe check given to the first encroachments of self-love and the love of the world. For these are the loves which first led to the establishment of empires and kingdoms, under which there are few who do not desire to have dominion, and to possess the property of others, there being few who act justly and equitably from a love of justice and equity, still less who do good from true charity, but most from fear of the law, the loss of life, of gain, of honor, and of reputation on account of them.

91. In regard to the divine worship of those who dwell on that earth, they informed me that they acknowledge and adore our Lord, saying that He is the only God, and that He governs both heaven and the universe: that every good thing is from Him, and that He leads them; also that He often appears on their earth amongst them. I then told them that on our earth Christians know that the Lord governs heaven and earth, according to His own words in Matthew, "All power is given unto me in heaven and on earth" (xxviii. 18), but that they do not believe it as those of the planet Mars do. They said also that there they believe that in themselves there is nothing but what is filthy and infernal, and that all good is of the Lord; nay, they added that of themselves they are devils, and that the Lord draws them out of hell, and continually withholds them from it. On one occasion, when the Lord was named, I observed that those spirits humbled themselves more inwardly and profoundly

than words can describe. In their humiliation they thought that of themselves they were in hell, and so were utterly unworthy to look to the Lord, who is holiness itself. So profoundly were they in this thought from faith, that they were as if out of themselves, and in that state remained on their knees till the Lord raised them, and drew them as it were out of hell. When they thus emerge from humiliation they are filled with goodness and love, and thence with joy of heart. During their humiliation they do not turn their face to the Lord, for this they dare not do, but avert it. The spirits who were about me said that never before had they witnessed such humiliation.

92. It was a matter of surprise to some spirits who were from that earth that so many spirits from hell were about me, and that they also spoke to me; but I replied that this was permitted them for the purpose of enabling me to know their characters, and why they are in hell, and that this is according to their life. I further stated that there were several among them whom I had known when they lived in the world, some of whom then occupied stations of great dignity, when the world alone had possession of their hearts; but that no evil spirit, even the most infernal, could do me the least injury, because I was continually protected by the Lord.

93. An inhabitant of that earth was presented before me. He was not indeed an inhabitant, but was like one. His face resembled the faces of the inhabitants of our earth, but the lower part was black, not owing to a beard, which he had not, but to blackness in its place. This blackness extended to the ears on both sides. The upper part of the face was sallow, like the faces of the inhabitants of our earth who are not quite fair. On that earth they said they subsist on the fruits of trees, especially on a kind of round fruit which springs out of the earth; and likewise on pulse. They are clothed with garments wrought from the fibres of the inner bark of certain trees, which has such a consistence that it may be woven, and also united by a kind of gum they have amongst them. They related further that they know how to make fluid fires, which afford them light during evening and night.

94. I observed a flaming object exceedingly beautiful; it was of various colors, purple and also pale red, and from the flame the colors shone beautifully. I saw also the resemblance of a hand, to which the flame adhered, at first on the back, afterwards on the palm, and thence played round the hand. This continued for some time. After this the hand with the flame was removed to a distance, and where it rested there was brightness. In that brightness the hand disappeared; and the flame was then changed into a bird, whose colors were at first similar to those of the flame, and gleamed in the same manner; but these colors gradually changed, and with them the vigor of life

in the bird. It flew around, at first about my head, then forwards into a kind of narrow chamber, which appeared like a consecrated place. As it flew onwards its life gradually diminished, till at length it became stone, at first of a pearly, afterwards of a dusky hue; but although without life, it still continued on the wing. While the bird was yet flying about my head, still in the vigor of life, a spirit was seen rising from beneath, through the region of the loins to that of the breast, who wished to carry off the bird; but because of its beauty, the spirits about me withheld him, for the eyes of all were fixed upon it. The spirit who rose from beneath used all his power to persuade them that the Lord was with him, and consequently that what he did was from the Lord. Although few of them believed this, still they no longer hindered him from taking the bird; but as at that moment heaven flowed in, he was unable to retain it, and letting it escape from his hand, gave it liberty. When this had taken place, the spirits around me, who with intense interest had watched the bird and its successive changes, began to converse with each other respecting it, which they continued to do for a considerable time. They perceived that such an appearance must signify something heavenly; they knew that what is flaming signifies celestial love and its affections; that a hand, to which the flame adhered, signifies life and its power; that changes of color signify the variations of life as to wisdom and intelligence; that a bird has the same signification, with this difference, that a flame signifies celestial love and what belongs to it, while a bird signifies spiritual love and what belongs to that love; (celestial love is love to the Lord, and spiritual love is charity towards the neighbor); and that the changes of color and at the same time of life in the bird, till it became stone, signify the successive changes of spiritual life as to intelligence. They knew also that the spirits who ascend from beneath, through the region of the loins to that of the breast, have a confident persuasion that they are in the Lord, and hence believe that whatever they do, although it be evil, is done of the Lord's will. Still this did not enable them to know who were meant by that appearance. At length they were instructed from heaven, that the inhabitants of Mars were meant; that their celestial love, in which many of them still are, was signified by the flame which adhered to the hand; and that the bird in the beginning, while in the beauty of its colors and the vigor of its life, signified their spiritual love: but that the bird's becoming as it were a bird of stone and void of life, and at length of a dusky hue, signified such of the inhabitants as have removed themselves from the good of love, and are in evil, and still believe, nevertheless, that they are in the Lord. The same was signified by the spirit who rose up and wished to take away the bird.

95. The bird of stone also represented the inhabitants of

that earth, who by a strange method transmute the life of their thoughts and affections into almost no life, of which I have learned the following particulars. There was a certain spirit above my head who spoke with me, and it seemed from the sound as if he were in a state of sleep. In this state he spake on many things, and with a penetration equal to that of a person awake. It was given me to perceive that he was a subject through whom angels spake, and in that state he perceived and produced it;* for he spake nothing but what was true; if anything flowed in from another source, he indeed admitted it, but did not bring it forth. I questioned him respecting his state. He said that to him that state was a peaceful one, and was free from all solicitude respecting the future; while at the same time he was performing uses by which he had communication with heaven. I was told that such, in the GRAND MAN, have relation to the longitudinal sinus, which lies in the brain between its two hemispheres, and is there in a tranquil state; however, the brain may be disturbed on either side. While in conversation with this spirit, some spirits introduced themselves towards the anterior part of the head where he was, and pressed upon him; wherefore he retired to one side, and gave place to them. The stranger spirits conversed with each other; but neither I nor the spirits about me understood what they said. I was informed by the angels that they were spirits from Mars, who have the skill so to speak with each other that the spirits present could understand or perceive nothing of what they said. I wondered there could be speech of this kind, since all spirits have one language, which flows from thought, and consists of ideas which are heard as expressions in the spiritual world. I was informed that those spirits have a certain method of forming ideas, expressed by the lips and countenance, unintelligible to others, from whom they at the same instant artfully withdraw their thoughts, guarding particularly lest anything of affection should manifest itself, because if anything of the affections were perceived, the thought would appear, for thought flows from affection, and is as it were in it. I was further informed that this kind of speech was contrived by those inhabitants of Mars, though not by all, who make heavenly life to consist in knowledges alone, and not in a life of love, and that when they become spirits they retain it. These are they who were especially signified by the bird of stone; for to produce a speech by fashionings of the countenance and curvatures of the lips, with a removal of the affections and a withdrawing of the thoughts from others, is to empty speech and make it like an image, and by degrees to do the same to themselves. But although they imagine that what

* That communications are effected by means of spirits sent forth from societies of spirits and angels to other societies, and that these emissary spirits are called subjects, n. 4403, 5856, 5983, 5985—5989.

they speak is not understood by others, yet angelic spirits perceive everything they say, for nothing of thought can be withdrawn from them. This was shewn them by actual experience. I was thinking of the fact that the evil spirits of our earth are not affected with shame when they infest others. This flowed into me from some angelic spirits who perceived their discourse. Those spirits of Mars then acknowledged that this was the subject of their conversation, and were astonished. Moreover several things, both of their conversation and thought, were disclosed by an angelic spirit, notwithstanding their endeavors to withdraw their thoughts from him. Afterwards those spirits flowed from above into my face. The influx felt like small striated rain, a sign that they were not in the affection of truth and of good, for this is represented by what is striated. They then spoke plainly with me, saying the inhabitants of their earth converse in the same way among themselves. They were then told that this is wicked, as by so doing they obstruct internal things, and recede from them to things external, which they also deprive of their life, and principally because it is not sincere to speak in this manner. For they who are sincere do not wish to speak or even to think anything but what others, nay, if it might be, what all, even the whole heaven, might know. But those who are unwilling that others should know what they say, judge and think ill of others and well of themselves, and at length are led by habit to think and speak ill of the Church and of heaven, nay, of the Lord Himself. I have been informed that those who love knowledges, and not so much a life according to them, in the GRAND MAN have relation to the inner membrane of the skull; but that those who accustom themselves to speak without affection, and to draw the thought to themselves and withdraw it from others, have relation to that membrane when it has become ossified, because, from having some spiritual life, they come at length to have none.

96. As the bird of stone represented those also who are in knowledges alone, and in no life of love, and as these consequently have no spiritual life, therefore, by way of appendix, we shall here shew that those only have spiritual life who are in heavenly love and thence in knowledges; and that every love contains in itself all the power of knowing what belongs to that love. Take for example the beasts of the field and the birds of the air. These have the science of all that belongs to their loves. Their loves are, to nourish themselves, to dwell safely, to propagate their kind, to take care of their young, and, with some, to provide for the winter. They have, therefore, all the requisite science, for this is found in those loves, and flows into them as into its own proper receptacles; and this science in some animals is such that man cannot but be amazed at it. Their science is connate, and is called instinct; but it belongs to the natural love

in which they are. If man were in his love, which is love to God and to his neighbor, this love, which is heavenly and is peculiar to man, being that by which he is distinguished from beasts, he would not only be in all requisite science, but likewise in all intelligence and wisdom; for these would flow into those loves from heaven, that is, from the Divine Being through heaven. As however man is not born into those loves, but into their opposites, which are self-love and the love of the world, he cannot but be born in complete ignorance and want of science. But by divine means he is brought to some measure of intelligence and wisdom, still not actually into any, unless the loves of self and of the world are removed, and a way is thus opened for love to God and the neighbor. That love to God and love to the neighbor have in them all intelligence and wisdom, may appear from those who have been in those loves in the world. These, when they come after death into heaven, know and are wise in things of which they previously knew nothing; nay, they there think and speak, like the rest of the angels, things that ear has not heard nor mind conceived, which are ineffable. The reason is, that those loves have the faculty of receiving such things into themselves.

OF THE EARTH OR PLANET SATURN, ITS SPIRITS AND INHABITANTS.

97. THE spirits from Saturn appear in front at a considerable distance, beneath in the plane of the knees, where the earth itself is. When the eye is opened thither, a multitude of spirits come into view, who are all from that earth. They are seen on this side of the earth, and to the right of it. I was permitted to speak with them, and thereby to discover their qualities in respect to others. They are upright and are modest; and as they esteem themselves little, therefore in the other life they appear little.

98. They are profoundly humble in worship, in which they esteem themselves as nothing. They worship our Lord, and acknowledge Him as the only God. The Lord also appears to them at times in an angelic form, thus as a Man, when the Divinity shines forth from His face and affects the mind. The inhabitants also, when they come of age, speak with spirits, by whom they are instructed respecting the Lord, how they are to worship, and how they ought to live. When any attempt is made to seduce the spirits who are from that earth, and draw them away from faith in the Lord, or from humiliation towards Him, and from uprightness of life, they say they wish to die. On these occasions there appear in their hands small knives,

with which they seem desirous to strike their breasts. On being questioned why they do so, they say they would rather die than be drawn away from the Lord. The spirits of our earth sometimes therefore ridicule them, and assail them with reproaches for acting so; but their reply is, that they are well aware they do not kill themselves, this being only an appearance flowing from their inclination of mind rather to die than be drawn away from the worship of the Lord.

99. Sometimes, they said, spirits from our earth come to them and inquire what God they worship, their answer to whom is, that they are insane, and that there can be no greater insanity than to ask what God any one worships, when there is but one God to all in the universe; and that still more insane are they in not acknowledging the Lord to be that one God, and the Ruler of the whole heaven, and so of the whole mundane system, since He who rules heaven must rule the mundane system also, since this is ruled through heaven.

100. On their earth, they informed me, there are some who call the nocturnal light, which is great, the Lord, but these are separated from the rest, and are not tolerated by them. The nocturnal light comes from the immense ring which at a distance encircles that earth, and from the moons which are called the satellites of Saturn.

101. They related that another kind of spirits, who go in troops, frequently come to them, desiring to learn everything that relates to them, and who by various methods extract from them whatever they know. They observed of these spirits, that they are not insane, except in one particular, that they desire to know so much for no other use than simply for the sake of knowing. They were afterwards instructed that these spirits are from the planet Mercury, or from the earth nearest the sun, and that they are delighted with knowledges alone, and not so much with the uses derived from them.

102. The inhabitants and spirits of Saturn have relation, in the GRAND MAN, to the MIDDLE SENSE BETWEEN THE SPIRITUAL AND THE NATURAL MAN, but to that which recedes from the natural and accedes to the spiritual. Hence it is that those spirits appear to be carried away or transported into heaven, and soon afterwards drawn back again; for whatever belongs to spiritual sense is in heaven, but whatever belongs to natural sense is beneath heaven. As the spirits of our earth, in the GRAND MAN, have relation to natural and corporeal sense, I learnt by manifest experience how the spiritual and the natural man, when this is not in charity and faith, fight and contend with each other. Spirits of Saturn came from afar into view, when a living communication was opened between them and spirits of this character from our earth. On thus perceiving the spirits of Saturn, the spirits of our earth became as if insane, and began

to infest them, infusing unworthy ideas respecting faith, and also respecting the Lord. While uttering invective and abuse, they threw themselves into the midst of them, and, from the insanity in which they were, endeavored to do them injury. The spirits of Saturn were not, however, at all afraid, being secure and in tranquillity; but the spirits of our earth, when in the midst of them, began to be tortured, and to breathe with difficulty, and so rushed forth in all directions, and disappeared. Those who were present perceived from this what is the character of the natural man separate from the spiritual, when he comes into a spiritual sphere, namely, that he is insane; for the natural man separate from the spiritual is wise only from the world, and not from heaven; and he who is wise only from the world, believes nothing but what he can apprehend with the senses, and what he believes he believes from the fallacies of the senses, which, unless they are removed by influx from the spiritual world, produce falsities. Hence it is that to them spiritual things are nothing, insomuch that they can hardly bear to hear them mentioned; wherefore such become insane when they are kept in a spiritual sphere. It is different while they live in the world; then they either think naturally of spiritual things, or avert their ears, that is, hear and do not attend. It was also manifest from this experience, that the natural man cannot enter into the spiritual, that is, ascend; but when man is in faith, and thereby in spiritual life, that the spiritual man flows into the natural, and there thinks; for there is spiritual influx, that is, influx from the spiritual world into the natural, but not the reverse.*

103. I was further informed by the spirits of that earth respecting the inhabitants, the nature of their consociations, and other particulars. They said they live divided into families, every family apart from others; thus a man and wife with their children; and that these, when joined in marriage, are separated from the house of the parents, and have no further care about it; wherefore the spirits from that earth appear two and two. They are little solicitous about food and raiment; they feed on the fruits and pulse which their earth produces; and they are slightly clothed, being covered with a coarse skin or coat, which keeps out the cold. Moreover, all on that earth know that they shall live after death; and on this account they have no care for the body, except so far as respects life, which they say is to remain and serve the Lord. It is for this reason likewise that they do not bury the bodies of the dead, but cast them forth, and cover them with branches of forest trees.

* That influx is spiritual, and not physical or natural, consequently that influx is from the spiritual world into the natural, and not from the natural into the spiritual, n. 3219, 5119, 5259, 5427, 5428, 5477, 6322. That it appears as if influx is from externals into man's internals, but this is a fallacy, n. 3721.

104. Being questioned concerning the great ring which appears from our earth to rise above the horizon of that planet, and to vary its situations, they said, that it does not appear to them as a ring, but only as a snow-white substance in heaven in various directions.

OF THE EARTH OR PLANET VENUS, ITS SPIRITS AND INHABITANTS.

105. THE planet Venus, in the idea of spirits and angels, appears to the left a little backwards, at some distance from our earth. We say, in the idea of spirits, because to no spirit does the sun of this world or any planet appear; but spirits have only an idea that they exist. It is in consequence of this idea that the sun of the system is presented behind as something dark, and the planets not moving as in the world, but remaining constantly in their place (see above, n. 42).

106. In the planet Venus there are two kinds of men, of opposite dispositions; the first mild and humane, the second savage and almost brutal. They who are mild and humane appear on the further side of the earth, they who are savage and almost brutal appear on the side looking this way. But it is to be observed that they appear thus according to the states of their life, for the state of life determines every appearance of space and of distance there.

107. Some of those who appear on the further side of the planet, and who are mild and humane, came to me, and were presented visibly overhead, with whom I conversed on various subjects. Amongst other things, they said, that during their abode in the world, and now still more, they acknowledged our Lord as their only God. They added that on their earth they had seen Him, and they represented how they had seen Him. These spirits in the GRAND MAN have relation to THE MEMORY OF THINGS MATERIAL, AGREEING WITH THE MEMORY OF THINGS IMMATERIAL, to which the spirits of Mercury have relation: wherefore the spirits of Mercury have the fullest agreement with these spirits of Venus, therefore when they were together, I was sensible from their influx of a remarkable change, and a powerful operation in my brain (see above, n. 43).

108. I did not converse with those spirits who are on the side that looks this way, and who are savage and almost brutal; but the angels informed me of their character, and the origin of their brutal nature, which is this; they are greatly delighted with spoil, and more especially with eating the spoil. The pleasure they have in thinking about eating the spoil was commu-

nicated to me, and was perceived to be exceedingly great. On our earth there have been inhabitants of a like brutal nature, as appears from the histories of various nations; also from the inhabitants of the land of Canaan (1 Sam. xxx. 16); and likewise from the Jewish and Israelitish nation even in the time of David, in that they made yearly excursions, and plundered the Gentiles, and rejoiced in feasting on the booty. I was informed, further, that most of those inhabitants are giants, and that the men of our earth reach only to their middle. They are stupid, never inquiring about heaven or eternal life, their only care being about their land and their cattle.

109. Being of this character, when they come into another life they are greatly infested by evils and falsities. Their hells appear near the earth, and have no communication with those of the wicked of our earth, being of an entirely different genius and disposition; hence also their evils and falsities are of a totally different kind.

110. Such of them, however, as can be saved, are in places of vastation, and are there reduced to the last state of despair; for their kinds of evil and falsity cannot otherwise be overcome and removed. When they are in a state of despair, they cry out that they are beasts, that they are abominations, that they are hatreds, and thus that they are damned. Some of them, when in this state, exclaim even against heaven; but for this they are forgiven, as it proceeds from despair. The Lord prevents them from indulging in calumnies beyond determined limits. When they have passed through extreme suffering, their corporeal principles being as it were dead, they are finally saved. It was also said of them, that during their life on earth they believed in some great Creator without a Mediator; but when they are saved, they are instructed that the Lord is God Alone, Saviour and Mediator. I have seen some of them, after they have passed through extreme suffering, taken up into heaven; and when they were received there, I have been made sensible of such a tenderness of joy from them as drew tears from my eyes.

OF THE SPIRITS AND INHABITANTS OF THE MOON.

111. SOME spirits appeared overhead, and thence were heard voices like thunder; for their voices sounded precisely like thunder from the clouds after lightning. I supposed it was a great multitude of spirits, who had the art of giving voices with such a sound. The more simple spirits who were with me derided them, which greatly surprised me. But the cause of their

derision was soon discovered, which was, that the spirits who thundered were not many, but few, and were as little as children, and that on former occasions they had terrified them by such sounds, and yet were unable to do them the least harm. That I might know their character, some of them descended from on high, where they thundered; and what surprised me, one carried another on his back, and the two thus approached me. Their faces appeared not unhandsome, but longer than those of other spirits. In stature they were like children of seven years old, but the frame was more robust; so that they were like men. It was told me by the angels that they were from the Moon. He who was carried by the other came to me, applying himself to my left side under the elbow, and thence spoke. He said, that when they utter their voices they thunder in this way; and that by so doing spirits who are inclined to injure them are terrified, and some put to flight, so that they go in safety where they will. To convince me that the sound they make was of this kind, he retired from me to some others, but not entirely out of sight, and thundered in like manner. They shewed, moreover, that the voice thus thundered by being uttered from the abdomen like an eructation. It was perceived that this arose from the circumstance, that the inhabitants of the Moon do not, like the inhabitants of other earths, speak from the lungs, but from the abdomen, and thus from some air collected there, the reason of which is, that the atmosphere with which the Moon is surrounded is not like that of other earths. I was informed that the spirits of the Moon, in the *GRAND MAN*, have relation to the ensiform cartilage or *xiphoides*, to which the ribs in front are joined, and from which descends the *fascia alba*, which is the fulcrum of the abdominal muscles.

112. It is well known to spirits and angels, that there are inhabitants in the moon, and in the moons or satellites which revolve about Jupiter and Saturn. Even those who have not seen and conversed with spirits who are from them, entertain no doubt of their being inhabited, for they, too, are earths, and where there is an earth, there is man; man being the end for which every earth exists, and without an end nothing was made by the Great Creator. Every one who thinks from reason in any degree enlightened, must see that the human race, from which a heaven may exist, is the final cause of creation.

THE REASONS WHY THE LORD WAS PLEASED TO BE BORN ON
OUR EARTH, AND NOT ON ANOTHER.

113. THERE are several reasons, of which I have been informed from heaven, why it pleased the Lord to be born and to

assume a humanity on our earth, and not on another. The *PRINCIPAL REASON* was on account of the Word, that it might be written on our earth; and when written afterwards be published throughout the whole earth; and when once published be preserved to all posterity; and that thus it might be made manifest, that God had become Man, even to all in the other life.

114. *That the principal reason was on account of the Word*, is because the Word is Divine Truth itself, which teaches man that there is a God, a heaven and a hell, and a life after death; and teaches, besides, how man ought to live and believe that he may come into heaven, and so into eternal felicity. Without revelation, so on this earth without the Word, all this would have been entirely unknown; and yet man is so created, that as to his interiors he cannot die.^p

115. *That the Word might be written on our earth*, is because the art of writing has existed here from the earliest times, first on the bark of trees, next on parchment, afterwards on paper, and lastly by printing. This was provided of the Lord for the sake of the Word.

116. *That the Word might afterwards be published throughout the whole earth*, is because here there is commerce with all nations, both by land and water, to all parts of the globe; hence that the Word once written might be conveyed from one nation to another, and be everywhere taught.

117. *That the Word once written might be preserved to all posterity*, consequently for thousands and thousands of years, and that it has been so preserved is well known.

118. *That thus it might be made manifest that God had become man*; for it was with a view to this first and most essential object that the Word was revealed, since no one can believe in a God, and love a God, whom he cannot comprehend under some form; wherefore they who acknowledge an invisible and thus incomprehensible principle, sink in thought into nature, and consequently believe in no God. Hence it pleased the Lord to be born on this earth, and to make this manifest by the Word, that it might not only be known on this globe, but *might also be made manifest thereby to spirits and angels from other earths, and likewise to the Gentiles from our own.*^q

^p That by mere natural light nothing can be known concerning the Lord, heaven and hell, the life of man after death, and Divine Truths, by which man has spiritual and eternal life, n. 8944, 10,318—10,320. That this may appear from the consideration that many, and amongst them the learned, do not believe these things, although they are born where the Word is, and where there is instruction by the Word concerning them, n. 10,319. That therefore it was necessary there should be a revelation from heaven, because man was born for heaven, n. 1775.

^q That the Gentiles in the other life are instructed by angels, and that they who have lived good lives according to their religious principles receive the truths of faith and acknowledge the Lord, n. 2049, 2595, 2598, 2600—2603, 2861, 2863, 3263.

119. It is to be observed that the Word on our earth, given through heaven from the Lord, is the union of heaven and the world, for which end there is a correspondence of all things contained in the letter of the Word with divine things in heaven; and that Word in its supreme and inmost sense treats of the Lord, of His kingdom in the heavens and the earths, and of love and faith from Him and in Him, consequently of life from Him and in Him. Such things are presented to the angels in heaven when the Word of our earth is read and preached.⁷

120. In every other earth Divine Truth is manifested orally through spirits and angels, as already stated in speaking of the inhabitants of the earths in our system. But this takes place within families; for in most earths the human race dwell distinct in families; wherefore Divine Truth thus revealed through spirits and angels is not conveyed far beyond the limits of families, and unless a new revelation constantly succeeds, it is either perverted or perishes. It is otherwise on our earth, where Divine Truth, which is the Word, remains for ever in its integrity.

121. It is to be observed that the Lord acknowledges and receives all, of whatever earth they be, who acknowledge and worship God in the human form, since God in the human form is the Lord: and as the Lord appears to the inhabitants in the earths in an angelic form, which is the human form, therefore when the spirits and angels from these earths are informed by those of our earth that God is actually Man, they receive that Word, acknowledge it, and rejoice that it is so.

122. To the reasons already given, this may be added, that the inhabitants and spirits of our earth, in the GRAND MAN, have relation to natural and external sense, which sense is the ultimate in which the interiors of life close, and on which they rest as on their common basis. It is similar with Divine Truth in the letter, which is called the Word, and which for this reason also was given on this earth, and not on another.⁸ And as the Lord is the Word, and its First and Last, therefore, that all things might exist according to order, He was pleased to be born on this earth, and be made the Word, according to what is written in John, "In the beginning was the Word, and the

⁷ That the Word is understood by the angels in the heavens in a different manner to what it is understood by men on earth, and that the internal or spiritual sense is for the angels, but the external or natural sense for men, n. 1769—1772, 1887, 2143, 2333, 2395, 2540, 2541, 2545, 2551. That the Word is conjunctive of heaven and earth, n. 2310, 2495, 9212, 9216, 9357, 10,375. That the Word therefore was written by mere correspondences, n. 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 8615, 10,687. That in the inmost sense of the Word the Lord alone and His kingdom are treated of, n. 1873, 2249, 2523, 7014, 9357.

⁸ That the Word in the sense of the letter is natural, n. 8783. By reason that what is natural is the ultimate, in which spiritual and celestial things close, and on which they subsist as on their foundation, and that otherwise the internal or spiritual sense of the Word would be as a house without a foundation, n. 9430, 9433, 9824, 10,044, 10,436.

Word was with God, and God was the Word. The same was in the beginning with God. All things were made by Him, and without Him was not anything made which was made. *And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the Only-begotten of the Father.* No one hath seen God at any time; the Only-begotten Son, Who is in the bosom of the Father, He hath brought Him forth to view." (i. 1—4, 14, 18). The Word is the Lord as to Divine Truth, consequently Divine Truth from the Lord.⁴ But this is an arcanum which will be intelligible only to very few.

OF THE EARTHS IN THE STARRY HEAVEN.

123. THEY who are in heaven can converse and have intercourse with angels and spirits, not only with those who are from the earths in our solar system, but with those also who are from other earths in the universe beyond it; and not only with the spirits and angels there, but with the inhabitants themselves, only, however, with those whose interiors are open, so that they can hear such as speak from heaven. It is the same with man while he lives in the world, to whom it is given by the Lord to converse with spirits and angels; for man is a spirit as to his interiors, the body which he carries about in the world only serving him for performing functions in this natural or terrestrial sphere, which is the lowest. But to converse as a spirit with angels and spirits is granted to no one, unless he be such that he can associate with angels as to faith and love. Nor can he be associated with them, unless he have faith in and love to the Lord; for man is joined to the Lord by faith in Him and love to Him, that is, by truths of doctrine and goods of life derived from Him; and when he is joined to the Lord, he is secure from the assaults of evil spirits from hell. With others the interiors cannot be so far opened, since they are not in the Lord. This is the reason there are few at this day to whom it is given to converse and have intercourse with angels; a manifest proof of which is, that at this day it is hardly believed that spirits and angels exist, much less that they are present with every man, and that by them he has connection with heaven, and by heaven with the Lord. Still less is it believed that man, when he dies as to the body, lives a spirit, and in a human form as before.

124. As at this day there are many in the Church who have no faith in a life after death, and hardly any in heaven, or in the

⁴ That the Word is the Lord as to Divine Truth, consequently Divine Truth from the Lord, n. 2859, 4692, 5075, 9987. That by Divine Truth all things were created and made, n. 2803, 2894, 5272, 7835.

Lord as being the God of heaven and earth, therefore the interiors of my spirit are opened by the Lord, so that while I am in the body, I can at the same time be with angels in heaven, and not only converse with them, but behold the wonderful things that are there, and describe them, that henceforth it may no more be said, Whoever came from heaven to assure us it exists, and tell us what is there? But I know that those who have hitherto in heart denied heaven and hell, and the life after death, will still continue in the obstinacy of unbelief and denial. For it is easier to make a raven white than to make those believe who have once in heart rejected faith; the reason of which is, that they always think about matters of faith from a negative, and not from an affirmative, principle. May, however, what has already been related, and which is yet to be declared, respecting angels and spirits, be for those few who are in faith! That others may also be led to some acknowledgment, it is granted me to relate such particulars as delight and allure those who desire knowledge, which particulars shall now be related respecting the earths in the starry heaven.

125. He who is unacquainted with the arcana of heaven cannot believe that man can see earths so remote, and give any account of them from sensible experience. But let him know that spaces and distances, and consequent progressions, which exist in the natural world, in their origin and first cause are changes of the state of the interiors, and that with angels and spirits progressions appear according to changes of state; and that by changes of state they may be apparently translated from one place to another, and from one earth to another, even to earths at the boundaries of the universe: so likewise may man as to his spirit, his body still remaining in its place. This has been the case with me, for, by the Lord's Divine mercy, I have had intercourse with spirits as a spirit, and at the same time with men as a man. The sensual man cannot conceive that man as to his spirit can be thus translated, since he is in space and in time, and measures his progressions according to them.

126. That there are many systems may be evident to every one from the numerous stars that appear in the universe. And it is well known in the learned world that every star is as a sun in its place, remaining fixed like the sun of our earth; and that it is the distance that makes it appear in a small form as a star; consequently, that, like the sun of our system, each star has around it planets, which are earths; and that the reason these are not visible to us is because of their immense distance, and their having no light but from their own star, which light cannot

* That motions, progressions, and changes of place, in the other life, are changes of the states of the interiors of life, and that nevertheless it really appears to spirits and angels as if they actually existed, n. 1273—1277, 1377, 3356, 5606, 10,734.

be reflected so far as to reach us. To what other end can be so immense a heaven with such a multitude of stars? For man is the end for which the universe was created, that from man there may be an angelic heaven. An angelic heaven formed by a race of men from a single earth, what would this be to an Infinite Creator, for whom a thousand, nay ten thousand earths, would not be sufficient! It has been ascertained by calculation that supposing there were in the universe a million earths, and on every earth three hundred millions of men, and two hundred generations within six thousand years, and that to every man or spirit was allotted a space of three cubic ells, the collective number of men or spirits would not occupy a space equal to a thousandth part of this earth, thus not more than that occupied by one of the satellites of Jupiter or Saturn: a space in the universe almost indiscernible; for a satellite is hardly visible to the naked eye. What would this be for the Creator of the universe, to whom the whole universe, filled with earths, would not be enough, for He is Infinite! The angels, in conversing with them on this subject, have told me that they have a similar idea of the fewness of the human race in respect to the infinity of the Creator; but yet that they do not think from spaces but from states, and that according to their idea, earths numbering as many myriads as thought could reach would still be as nothing to the Lord. But the information I am about to give respecting the earths in the starry heaven is from experimental testimony; from which it will likewise appear how I was translated thither as to my spirit, the body remaining in its place.

OF THE FIRST EARTH IN THE STARRY HEAVEN, ITS
SPIRITS AND INHABITANTS.

127. I WAS led by angels from the Lord to a certain earth in the starry heaven, where I was permitted to view the earth itself, yet not to speak with the inhabitants, but with spirits who had come from it; for all the inhabitants or men of every earth, after the close of life in the world, become spirits, and remain near their own earth. From them I received information respecting the earth and the state of its inhabitants; for men, when they leave the body, carry with them all their former life and all their memory." To be led to earths in the universe is not to be led and carried there as to the body, but as to the spirit; and the spirit is led by changes of the state of the inner life, which appear to it as progressions through spaces. Approaches are also effected according to agreements or similitudes

" That man after death retains the memory of all his concerns in the world, n. 2476—2486.

of states of life ; for agreement or similitude of life conjoins, while disagreement and dissimilitude disjoin. Hence it may appear how translation as to the spirit and its approach to remote objects is effected, the man still remaining in his place. But to lead a spirit by changes of the state of his interiors out of his own world, and cause the changes gradually to advance to a state suitable or similar to the state of those to whom he is led, is in the power of the Lord alone ; for there must be a continual direction and foresight from first to last, in going and in returning, especially when the translation is to be effected with one who is still as to the body in the natural world, and thereby in space. That it has been effected thus, those who are in sensual corporeals, and whose thoughts originate in them, cannot be induced to believe ; the reason of which is that sensual corporeal life cannot conceive of progression without space. But still those who think from the sensual principle of their spirit, in some degree removed or withdrawn from that of the body, thus who think interiorly in themselves, may be led to believe and are capable of comprehending it, since in the idea of interior thought there is neither space nor time, but instead of them the principles in which spaces and times originate. The following account of the earths in the starry heaven is for these and not for the others, unless they are such as to suffer themselves to be instructed.

128. In a state of wakefulness, I was led as to the spirit by angels from the Lord to a certain earth in the universe, accompanied by some spirits from this world. Our progress was to the right, and it continued for two hours. Near the boundary of our solar system appeared first a white but thick cloud, and after it a fiery smoke ascending from a great chasm. It was a vast gulph, separating on that side our solar system from some other systems of the starry heaven. The fiery smoke appeared at a considerable distance. I was conveyed through the midst of it, and then there appeared beneath in that chasm or gulph several men, who were spirits ; for all spirits appear in the human form, and are actually men. I also heard them conversing with each other, but whence or what they were I did not learn. One of them, however, told me that they were guards, to prevent spirits passing without permission from this into any other system in the universe. That this was the case was also confirmed ; for some spirits who were in company, who had not received permission to pass, when they came to that great gulph began to cry out vehemently that they were lost ; for they were as persons struggling in the agonies of death ; wherefore they stopped on this side of the gulph, nor could they be conveyed to the other side ; for the fiery smoke exhaling from the gulph overpowered them, and thus put them to torture.

129. After I was conveyed through that great opening, I at

length arrived at a place where I was stopped, when there appeared to me spirits from above, with whom I conversed. From their speech and their peculiar manner of apprehending and explaining things, I clearly perceived they were from another earth; for they differed entirely from the spirits of our solar system. They also perceived from my speech that I came from a great distance.

130. After conversing for some time on various subjects, I asked them what God they worshipped. They answered that they worship an angel, who appears to them as a Divine man, for he shines with light; and that he instructs them and gives them to perceive what they ought to do. They said further that they know the Most High God is in the sun of the angelic heaven, and that He appears to his angel and not to them; and that He is too great for them to dare to adore Him. The angel they worship is an angelic society, to which it is granted by the Lord to preside over them, and to teach them the way of what is just and right; therefore they have light from a kind of flame, which appears like a torch, somewhat fiery and yellow. This arises from their not adoring the Lord; hence they do not receive light from the sun of the angelic heaven, but from an angelic society; for an angelic society, when the Lord grants it, can exhibit such a light to spirits who are in an inferior region. I saw that angelic society, which was high above them, and also the flame there whence the light proceeded.

131. In other respects they were modest, rather simple, but still right thinking. Their intellectual character might be judged of by the light which was among them; for the intellect is according to the reception of the light which is in the heavens, Divine Truth being that which, proceeding from the Lord as a sun, shines there, and enables the angels not only to see but to understand."

132. I was informed that the inhabitants and spirits of that earth, in the GRAND MAN, have relation to something in the SPLEEN, in which I was confirmed by an influx into the spleen while they conversed with me.

133. When questioned about the sun of their system, which enlightens their earth, they said it has a flaming appearance. When I represented the size of the sun of our earth, they said theirs was less; for their sun is seen by us as a star, and I learnt from the angels that it was one of the lesser stars. The starry

* That there is much light in the heavens, n. 1117, 1521, 1522, 1533, 1619—1632, 4527, 5400, 8644. That all light in the heavens is from the Lord as a Sun there, n. 1053, 1521, 3195, 3341, 3636, 4415, 9548, 9684, 10,809. That Divine Truth proceeding from the Lord appears in the heavens as light, n. 3195, 3222, 5400, 8644, 9399, 9548, 9684. That that light illuminates both the sight and the understanding of angels and spirits, n. 2776, 3138. That the light of heaven also illuminates the intellect of man, n. 1524, 3138, 3167, 4408, 6608, 8707, 9128, 9399, 10,569.

heaven, they also informed me, is seen from their earth ; and a star larger than the rest appears to them near the west ; it was declared from heaven that this is our sun.

134. After this my sight was opened, so that I could view to some extent the earth itself, when there appeared several meadows and forests with trees in foliage, also fleecy sheep. Afterwards I saw some of the inhabitants, who were of the meaner class, clothed nearly like the peasantry in Europe. I saw also a man with his wife. She appeared of beautiful proportions and of graceful mien ; so was the man ; but what surprised me, he had a stately carriage, and a deportment which had a semblance of haughtiness, while the woman's deportment was humble. The angels informed me that this is the custom on that earth, and that notwithstanding this peculiarity, the men are loved, because they are good. I was further informed, that they are not allowed to have more than one wife, this being contrary to the laws. The woman I saw had before her bosom a wide garment, behind which she could conceal herself, and which was so made that she could introduce her arms, and putting it on, go away. The lower part could be gathered up, and when gathered up and applied to the body, it looked like a stomacher, such as is worn by the women of our earth. But it also answered as a garment for the man. He was seen to take it from the woman and throw it over his own shoulders, and loosening the lower part, which flowed down to his feet like a robe, he thus walked about clad.

What I saw on that earth was not seen with the eyes of my body, but with the eyes of my spirit, and a spirit can see the objects that are on any earth when it is granted by the Lord.

135. Knowing that many will doubt the possibility of a man's being able, with the eyes of his spirit, to see anything on an earth so distant, I may state how it is effected. Distances in the other life are not as they are on earth. In the other life distances are altogether according to the states of the interiors of every one. They who are in a similar state are together in one society and in one place. All presence there is the result of similitude of state, and all distance is the result of dissimilitude of state. Hence it was that I was near to that earth when I was brought by the Lord into a state similar to that of its spirits and inhabitants, and that being present I conversed with them. Hence it is evident that earths in the spiritual world are not distant as in the natural universe, but are only apparently so according to the states of life of their inhabitants and spirits. The state of life is the state of the affections as to love and faith. In regard to a spirit, or what is the same, a man as to his spirit, being able to see earthly objects, I shall also explain how this is. Neither spirits nor angels by their own sight can see anything that is in the world ; for to them mundane or solar light is as

thick darkness. In like manner man by his bodily sight cannot see anything that is in the other life; for to it the light of heaven is as thick darkness. Still, spirits and angels, when it pleases the Lord, can see things in the natural world through the eyes of man; but this is not granted by the Lord except to those whom He permits to speak with spirits and angels, and to be together with them. It has been allowed them to see through my eyes the things of this world, and as plainly as I myself did, and to hear men conversing with me. It has sometimes happened that through me some have seen their friends, with whom they had been intimate when in the body, altogether present as before, at which they were amazed. Wives have seen in this manner their husbands and children, and have wished me to tell them they were present and beholding them, and to inform them of their state in the other life. This, however, I was prohibited from doing, for the reason that they would have called me insane, or have thought my information a delirium of the imagination. I was well aware that, although they admitted with their lips, they yet denied in their hearts, the existence of spirits, the resurrection of the dead and their living among spirits, and these being able to see and hear by means of man. When my interior sight was first opened, and they who are in the other life saw through my eyes the world and the things therein, they were so amazed that they called it the miracle of miracles, and were affected with new joy to think that a communication was thus opened of the earth with heaven, and of heaven with the earth. This joy continued for months; but afterwards it became familiar, and now the wonder has ceased. I am informed that spirits and angels attendant on other men see not the least of the things of this world, but only perceive the thoughts and affections of those they are with. Hence it may appear, that man was so created that, while living amongst men in the world, he might at the same time live in heaven amongst angels, and *vice versâ*, so that heaven and the world might be united and act in unity in man, and men might know what passes in heaven, and angels what passes in the world; and when men depart this life, that they pass thus from the Lord's kingdom on the earths into His kingdom in the heavens, not as into another, but as into the same, in which they were during their life in the body: but in consequence of becoming so corporeal, man closed heaven against himself.

136. Lastly, I conversed with the spirits who were from that earth respecting various things on our earth, especially the sciences, which are here and not elsewhere, as astronomy, geometry, mechanics, physics, chemistry, medicine, optics, and natural philosophy; and likewise the arts, which are unknown elsewhere, as ship-building, smelting metals, writing, and printing, by which we communicate with others in the globe, and

preserve what is communicated for thousands of years, this being done also with the Word which was revealed by the Lord, and that consequently revelation is for ever permanent on our earth.

137. At length there was presented to my view the hell of those who are from that earth. The appearance of the infernals seen therein was exceedingly terrible ; their faces were too monstrous for me to describe. There were seen also female magicians, who practise direful arts. They appeared clad in green, and struck me with horror.

OF A SECOND EARTH IN THE STARRY HEAVEN, ITS SPIRITS
AND INHABITANTS.

138. I WAS afterwards led of the Lord to an earth in the universe which was further distant from our earth than the one of which we have now spoken. Its greater distance was plain from this circumstance, that I was two days in being led there as to my spirit. This earth was to the left, whereas the former was to the right. As remoteness in the spiritual world does not, as already observed, arise from distance of place but from difference of state, the tardiness of my progression thither, which lasted two days, enabled me to conclude that the state of their interiors, which is the state of affections and of consequent thoughts, differed proportionally from the state of the interiors of spirits from our earth. Being conveyed thither as to the spirit by changes of the state of the interiors, I was enabled to observe the successive changes themselves before I arrived there. This was done while I was awake.

139. When I arrived there, I did not see the earth, but only the spirits who were from that earth ; for, as already observed, the spirits of every earth appear about their own earth, because they are of a similar genius to the inhabitants, and can be serviceable to them. Those spirits were seen at a considerable height over my head, whence they beheld me as I approached. It may be remarked that they who stand on high in the other life can behold those who are below them, and the higher they stand the wider is the extent of their vision ; and not only can they behold them, but speak with them also. They observed from where they stood that I was not from their earth, but from some other at a great distance. Addressing me thence, they questioned me on various subjects, to which I replied. Among other things I told them from what earth I came, and the nature of it. I afterwards spoke to them respecting the earths in our solar system ; and then also respecting the spirits of Mercury, that they wander

about to many earths for the purpose of procuring for themselves knowledges on various matters. On hearing this, they said they had seen those spirits amongst them.

140. It was told me by the angels from our earth that the inhabitants and spirits of that earth, in the GRAND MAN, have relation to KEENNESS OF VISION, and therefore they appear on high; and that they are remarkably clear-sighted. In consequence of their having this relation, and of their seeing clearly what was below, in conversing with them I compared them to eagles, which fly aloft, and enjoy a clear and extensive view of objects beneath. At this they expressed indignation, supposing that I compared them to eagles as to their rapacity, and consequently that I thought them wicked; but I replied, that I did not liken them to eagles as to rapacity, but as to sharp-sightedness.

141. Being questioned concerning the God they worshipped, they replied that they worshipped a God visible and invisible; a God visible in the human form, and a God invisible not in any form; and it was discoverable from their discourse, and from the ideas of their thought communicated to me, that the visible God was our Lord Himself, and they also called Him Lord. To this I responded, that on our earth also, a God invisible and visible is worshipped; the invisible God being called Father, and the visible Lord; and that both are One, as He Himself taught, saying, that no one had ever seen the Father's shape, that the Father and He are One, that whoso seeth Him seeth the Father, and that the Father is in Him and He in the Father; consequently, that both divine principles are in One Person. That these are the Lord's own words, may be seen in John v. 37; x. 30; xiv. 7—11.

142. After this I saw other spirits from the same earth, who appeared in a place beneath the former, with whom also I conversed; but they were idolaters, for they worshipped an idol of stone, like a man, but not handsome. It is to be observed, that all who come into the other life have at first a worship like what they practised in the world, but that they are gradually removed from it. The reason is, that all worship remains implanted in man's interior life, from which it cannot be removed and eradicated but by degrees. On seeing this, I told them they ought not to worship what is dead but what is living; to which they replied, that they know God lives and not a stone, but that they think of the living God when they look on a stone resembling a man, and that otherwise the ideas of their thought could not be fixed upon and determined to the invisible God. I then said, that the ideas of thought may be fixed upon and determined to the invisible God, when they are fixed upon and determined to the Lord, who is God visible in thought in the human form; and thus that man may be joined with the invisible God in thought

and affection, consequently in faith and love, when he is joined with the Lord, but not otherwise.

143. The spirits who were seen on high were questioned whether on their earth they live under the rule of princes or kings; to which they replied, that they know not what rule is, and that they live under themselves, distinguished into nations, families, and houses. They were questioned whether they are thus in a state of security. They said they are secure, since one family never envies another, or desires to deprive another of its just rights. They were indignant at being asked these questions, as implying a suspicion of their hostility, or of their want of protection against robbers. What, said they, have we need of but food and raiment, and thus to live content and quiet under our own management?

144. Being further questioned respecting their earth and its produce, they said they have green fields, flower-gardens, orchards full of fruit trees, and lakes abounding with fish; and that they have birds of a blue color, with golden feathers, and greater and smaller animals. Amongst the smaller, they mentioned one sort which had the back elevated like camels on our earth; nevertheless, they do not feed on their flesh, but only on the flesh of fishes, and besides on fruits of trees and leguminous plants. They said, moreover, that they do not live in artificial houses, but in groves, amongst the boughs of which they make a roof to shelter them from rain and the heat of the sun.

145. Being questioned respecting their sun, which appears as a star from our earth, they said it has a fiery appearance, and not larger to the sight than a man's head. I was told by the angels that the star which was their sun is one of the smaller stars, not far distant from the equator.

146. There were seen some spirits who were like what they had been during their abode on their earth as men. They had faces not unlike those of the men of our earth, except the eyes and nose, which were small. This appearing to me something of a deformity, they said that with them small eyes and a small nose are considered marks of beauty. A female was seen in a dress ornamented with roses of various colors. I asked whence they are supplied on their earth with materials for clothing. They answered that they gather from certain plants a substance which they spin into thread; and they then lay the threads • in double and triple rows, moistening them with a glutinous liquor to give them consistence. Afterwards they color the cloth thus prepared with a substance procured from the juices of herbs. It was also shewn me how they make the thread. The women sit down on the ground, and twist it with their toes; and when twisted they draw it towards them, and work it with the hand.

147. They said also, that on their earth no husband has

more than one wife; and that the number of children in a family is from ten to fifteen. They added, that there are found likewise harlots amongst them; but that these, after the life of the body, when they become spirits, are magicians, and are cast into hell.

OF A THIRD EARTH IN THE STARRY HEAVEN, ITS SPIRITS
AND INHABITANTS.

148. THERE appeared some spirits at a great distance, who were not willing to approach. The reason was, that they could not be together with the spirits of our earth who were then about me. Hence I perceived that they were from another earth; and I afterwards learnt that they were from one of the earths in the universe; but where that earth is was not made known to me. These spirits, unlike those of our earth, were unwilling to think at all about the body, or even about anything corporeal and material; hence it was that they were unwilling to approach; yet after the removal of some of the spirits of our earth they came nearer and conversed with me. But then there was a sense of anxiety arising from the collision of spheres; for spiritual spheres surround all spirits and societies of spirits;⁷ and since they emanate from the life of the affections and consequent thoughts, therefore where the affections are opposite collision takes place, and hence comes anxiety. The spirits of our earth related, that they dare not even approach them; since on their approach, they are not only seized with anxiety, but appear to themselves as if they were bound hand and foot with serpents, from which they cannot be loosed but by retiring. This appearance has its ground in correspondence; for the spirits of our earth, in the GRAND MAN, have relation to external sense, consequently to the sensual corporeal principle, and this sensual principle is represented in the other life by serpents.⁸

149. The spirits of that earth being such, they appear in the sight of other spirits, not in a distinct human form, as others do, but as clouds, in most cases like dusky clouds, with the fair human color interspersed; but they said, that within they are fair, and that when they become angels, their duskiness is changed into a beautiful blue, which was also shewn me. I asked

⁷ See note, n. 64.

⁸ That the sensual external principle of man in the spiritual world is represented by serpents, as being in the lowest principles, and in respect to interior things in man, lying on the ground, and as it were creeping; and that hence they were called serpents who reasoned from that sensual principle, n. 195—197, 6398, 6949.

whether they entertained such an idea respecting their bodies during their abode in the world as men. They replied that the men of their earth make no account of their bodies, but only of the spirit in the body, knowing that the spirit will live for ever, but that the body must perish. They said also, that many on their earth believe that the spirit of the body has existed from eternity, and was infused into the body when they were conceived; but they added, that now they know it is not so, and that they repent having ever entertained so false an opinion.

150. When I asked them whether they were desirous to see any objects on our earth, informing them that it was possible to do so through my eyes (see above, n. 135), they answered first that they could not, and afterwards that they would not, since they could see only terrestrial and material objects, from which they remove their thoughts as far as possible. Nevertheless, there were represented to them magnificent palaces, resembling those on our earth in which kings and princes dwell; for such things may be represented before spirits, and when represented they appear exactly as if they existed. But the spirits from that earth made light of them, calling them marble images; and then related that they have more magnificent objects with them, which are their sacred temples, not built of stone but of wood. When it was objected that these were still terrestrial objects, they replied that they were not terrestrial, but celestial, because in beholding them they had not a terrestrial but a celestial idea; believing that after death they should see like objects in heaven.

151. They then represented their sacred temples before the spirits of our earth, who declared that they never saw anything more magnificent; and as they were seen also by me, I can therefore describe them. They are constructed of trees not cut down, but growing in the place where they were first planted. On that earth, it seems, there are trees of an extraordinary size and height; these they set in rows when young, and arrange in such an order that they may serve as they grow up to form porticos and colonnades. In the meanwhile, by cutting and pruning, they fit and prepare the tender shoots to entwine one with another, and join together so as to form the groundwork and floor of the temple to be constructed, and to rise at the sides as walls, and above to bend into arches to form the roof. In this manner they construct the temple with admirable art, elevating it high above the ground. They prepare also an ascent into it by continuous branches of the trees, extended from the trunk and firmly connected together. Moreover, they adorn the temple without and within in various ways, by disposing the foliage into particular forms: thus they build entire groves. But it was not permitted me to see the nature of these temples within, only I was informed that the light of their sun is let in by apertures amongst the branches, and is everywhere

transmitted through crystals; whereby the light falling on the walls is refracted in colors like those of the rainbow, particularly blue and orange, of which they are fondest. Such is their architecture, which they prefer to the most magnificent palaces of our earth.

152. They said further, that the inhabitants do not dwell in high places, but on the earth in low cottages, by reason that high places are for the Lord who is in heaven, and low places for men who are on earth. Their cottages were also shewn me. They were oblong, having within along the walls a continuous couch, on which they lie one after another. On the side opposite to the door was a kind of alcove, before which was a table, and behind it a fire-place, by which the whole chamber is lighted. In the fire-place, there is not a burning fire, but a luminous wood, from which issues as much light as from the flame of a common fire. They said that in the evening this wood appears as if it actually burned.

153. They do not, they said, live in societies, but in houses by themselves. They are joined in societies when they meet for worship. On these occasions those who teach walk beneath in the temple, and the rest in porches at the sides; and at their meetings they experience interior joys, arising from the sight of the temple, and from the worship therein celebrated.

154. In respect to divine worship, they said they acknowledge God in a Human form, consequently our Lord. For all who acknowledge the God of the universe in a Human form are accepted and led by our Lord. The rest cannot be so led, because they think without reference to a shape. They added, that the inhabitants of their earth are instructed on heavenly subjects by some immediate communion with angels and spirits, into which they may be more easily brought by the Lord than others, because they reject corporeal things from their thoughts and affections. I asked what becomes of those amongst them who are wicked. They replied that on their earth no wicked person is allowed to exist; but if any one thinks or does evil, he is reprimanded by a certain spirit, and threatened with death if he persists in it; and if he persists, he dies by a swoon; and that by this means the men of that earth are preserved from the contagion of evils. A spirit of this kind was sent to me. He spoke with me as with them; he besides occasioned something of pain in my abdomen, saying that this is the method he uses with those who think and do evil, and to whom he threatens death if they persist. I was given to understand that they who profane holy things are grievously punished; and that before the punishing spirit comes, there appear to them in vision the jaws of a lion, wide open, of a livid color, who seems as if he would swallow their head, and tear it asunder from the body, and hence they are seized with horror. They call the punishing spirit the devil.

155. As they were desirous to know how we are circumstanced on our earth in regard to revelation, I informed them that it is effected by writing and preaching from the Word, and not by immediate communication with spirits and angels, and that what is written may be printed and published, and thus be read and comprehended by whole societies, and thus the life be corrected and amended. They were exceedingly surprised that such an art, utterly unknown elsewhere, could exist on our earth; but they comprehended that on this earth, where corporal and terrestrial things are so much loved, divine things from heaven could not otherwise flow in and be received; and that it would be dangerous for persons in such circumstances to converse with angels.

156. The spirits of that earth appear upwards in the plane of the head towards the right. All spirits are distinguished by their situation in respect to the human body, which is in consequence of the universal heaven corresponding with all things appertaining to man.* These spirits keep themselves in that plane, and at that distance, because their correspondence is not with the externals but with the interiors of man. Their action is upon the left knee, a little above and below, with a kind of vibration very sensibly felt. This is a sign that they correspond with THE CONJUNCTION OF THINGS NATURAL AND THINGS CELESTIAL.

OF A FOURTH EARTH IN THE STARRY HEAVEN, ITS SPIRITS
AND INHABITANTS.

157. I WAS conducted to yet another earth which is in the universe beyond our solar system, which was effected by changes of the state of my mind, consequently as to the spirit; for, as already repeatedly observed, a spirit is conducted from place to place no otherwise than by changes of the state of his interiors, which changes appear to him in all respects as advancements from place to place, or as journeyings. These changes continued without intermission for about ten hours before I came from my own state of life to their state of life, thus before I arrived there as to my spirit. I was carried towards the east, to the left, and seemed to be gradually elevated from a horizontal plane. I could also clearly observe a progression and advance from my former position, till at length those from whom I departed no longer appeared; and in the meantime I discoursed on various subjects with the spirits who were with me. A certain spirit

* See note /, p. 3.

was also with us who, during his abode in the world, had been a prelate and a preacher, as well as a very pathetic writer. From my idea concerning him, the attendant spirits supposed he was a Christian in heart superior to the rest; for in the world an idea is conceived and a judgment formed from preaching and writing, and not from the life, if it has not been openly manifested; and if anything inconsistent appears in the life, it is nevertheless excused; for the idea or thought and perception respecting any one draws everything to its side.

158. After this I observed that I was, as to my spirit, in the starry heaven, far beyond our solar system; this I could observe from the changes of state and consequent apparent continued progression, which lasted nearly ten hours. At length I heard spirits conversing near some earth, which I afterwards saw. When I had come near them, after some conversation they said that strangers sometimes come to them from a distance, who converse with them concerning God, and confuse the ideas of their thought. They pointed also to the way by which they came, from which it was perceivable that they were of the spirits of our earth. On questioning them as to the confusion caused in their ideas, they said it arose from those spirits asserting that they ought to believe in a Divinity distinguished into three persons, which they nevertheless call one God; and on examining the idea of their thoughts, it is presented as a trine, not continuous but discrete, with some as three persons discoursing with each other, and with some as two seated together, one near the other, and a third hearkening to them and going from them; and although they call each person God, and form a different idea concerning each, still they declare there is but one God. They complained exceedingly, that hereby their ideas were confused, in that they conceived three in thought, and in speech profess one, when nevertheless thought and speech ought ever to be in agreement with each other. The spirit who in the world had been a prelate and a preacher, and who was with me, was then examined as to the idea he entertained respecting one God and three persons, when it was discovered that he represented to himself three gods, but making one by continuity. He conceived, however, this threefold unity as invisible because it was divine; and from this conception it was perceivable that he thought only of the Father, and not of the Lord, and that his idea concerning the invisible God was no other than as of nature in her first principles, from which it resulted that the inmost principle of nature was his Divinity, so that he might easily be led from this to acknowledge nature as God. It is well to be observed, that the idea which any person entertains on any subject is in the other world presented to the life, and through it every one is examined as to the nature of his thought and perception on matters of faith; and that the idea of the thought

concerning God is the chief of all, for by it, if genuine, conjunction is effected with the Divine Being, and consequently with heaven. They were afterwards questioned concerning the nature of their idea respecting God. They replied that they did not conceive an invisible God, but a God visible under a Human form; and that they knew Him to be thus visible, not only from an interior perception, but also from the circumstance, that He has appeared to them as a Man. They added that if, according to the idea of some strangers, they should conceive God as invisible, consequently without form and quality, they should not be able in the least to think about God, inasmuch as such an invisible principle falls not into any idea of thought. On hearing this, it was given me to tell them that they do well to think of God under a Human form, and that many on our earth think in like manner, especially when they think of the Lord; and that the ancients thought according to this idea. I then told them concerning Abraham, Lot, Gideon, Manoah, and his wife, and what is related of them in our Word, viz., that they saw God under a Human form, and acknowledged Him thus seen to be the Creator of the universe, and called Him Jehovah, and this also from an interior perception; but that at this day that interior perception is lost in the Christian world, and only remains with the simple who are principled in faith.

159. Previous to this discourse, they believed that our company also consisted of those who are desirous to confuse them by an idea of three in relation to God; wherefore on hearing what was said they were affected with joy, saying, that from God, whom they then called the Lord, there are also sent those who teach them concerning Him. They said, they are not willing to admit strangers, who perplex them, especially with the idea of three persons in the Divinity, knowing as they do that God is One, consequently that the Divinity is One, and not consisting of three in unanimity, unless they are disposed to think of God as of an angel, in whom there is an inmost principle of life, which is invisible, and from which he thinks and is wise; an external principle of life, which is visible in a human form, from which he sees and acts; and a proceeding principle of life, which is the sphere of love and of faith issuing from him; for from every spirit and angel there proceeds a sphere of life by which he is known at a distance. As to the Lord, that proceeding principle of life from Him is the essential Divine principle itself which fills and constitutes the heavens, because it proceeds from the very *Esse* of the life of love and of faith. They said that in this and in no other manner can they perceive and apprehend a trinity and unity together. When they had thus expressed themselves, I informed them that such an idea of a trinity and unity together agrees with the idea of the angels concerning the Lord, and that it is from the Lord's own doctrine respecting

Himself. For He teaches that the Father and Himself are One; that the Father is in Him and He in the Father; that whoso seeth Him seeth the Father; and whoso believeth in Him believeth in the Father and knoweth the Father; also that the Comforter, whom He calls the Spirit of Truth, and likewise the Holy Spirit, proceeds from Him, and does not speak from Himself, but from Him, by which Comforter is meant the Divine proceeding. I further told them that their idea concerning a trinity in unity agrees with the *Esse* and *Existere* of the Lord's life when in the world. The *Esse* of His life was the Essential Divinity, for He was conceived of Jehovah, and the *Esse* of every one's life is that of which He is conceived; the *Existere* of life from that *Esse* is the Human principle in form. The *esse* of the life of every man, which he has from his father, is called the soul, and the *existere* of life thence derived is called the body. Soul and body constitute one man. The likeness between them resembles that which subsists between that which is in effort and that which is in act derived from effort, for act is effort acting, and thus the two are one. Effort in man is called will, and effort acting is called action; the body is the instrumental, by which the will, which is the principal, acts, and in acting the instrumental and principal are one. Such is the case in regard to soul and body. And such is the idea which the angels in heaven have respecting soul and body: hence they know that the Lord made His Humanity Divine from the Divinity in Himself, which to Him was a Soul from the Father. This is agreeable to the faith received throughout the Christian world, which teaches, that "*Although Christ is God and Man; yet He is not two but one Christ; yea, He is altogether One and a single Person; for as body and soul are one man, so also God and man are one Christ.*"^b Inasmuch as there was such a union or such a oneness in the Lord, therefore He rose again, not only as to the Soul, but also as to the Body, which He glorified in the world, which is not the case with any man. On this He also instructed His disciples, saying, "*Handle Me and see, for a spirit hath not flesh and bones, as ye see Me have.*"^c This was clearly understood by those spirits, for such truths fall into the intellect of angelic spirits. They then added, that the Lord alone has power in the heavens, and that the heavens are His; to which I answered, that this also is known to the Church on our earth from the Lord's lips before He ascended into heaven; for He then said, "*All power is given to me in heaven and on earth.*"

160. I afterwards conversed with those spirits respecting

^b From the Athanasian Creed.

^c That immediately after death man rises again as to his spirit, and that he is in a human form, and that he is a man in all and every respect, n. 4527, 5006, 5078, 8939, 8991, 10,594, 10,597, 10,758. That a man rises again only as to spirit, and not as to body, n. 10,593, 10,594. That the Lord alone rose again as to body also, n. 1729, 2083, 5078, 10,825.

their earth, which all spirits can do, when their natural or external memory is opened by the Lord, for this they carry with them from the world; but it is not opened except at the Lord's good pleasure. Respecting their earth, from which they had come, they related that when it is allowed them, they appear to the inhabitants, and converse with them, as men; and that this is effected by their being let into their natural or external memory, and hence into the thoughts which they had when they lived in the world; and that on such occasions the inhabitants have their interior sight or the sight of their spirit opened, by which they see the spirits. They added, that the inhabitants know no other than that they are men of their earth, and only perceive they are not when they are suddenly removed from their sight. I told them that this was the case also on our earth in ancient times, as when angels appeared to Abraham, Sarah, Lot, the inhabitants of Sodom, Manoah and his wife, Joshua, Mary, Elizabeth, and the prophets in general; and that the Lord appeared in like manner, and they who saw Him knew no other than that He was a man of the earth before He revealed Himself. But that at this day such appearances are rare; the reason of which is, lest men by such things should be compelled to believe; for faith wrought by compulsion, such as is the faith which enters by miracles, does not inhere, and would be hurtful to those in whom faith may be implanted by the Word in a state without compulsion.

161. The spirit, who had been a prelate and a preacher in the world, entirely disbelieved that any other earths existed besides our own, in consequence of having thought in the world that the Lord was born on this earth alone, and that without the Lord none could be saved; wherefore he was reduced into a state similar to that into which spirits are reduced when they appear on their own earth as men (see just above); and thus he was let into that earth, so that he not only saw it, but also conversed with its inhabitants. This done, a communication was by this means granted me also, so that I too saw the inhabitants, and likewise some objects on that earth (see above, n. 135). There appeared then four kinds of men, but one after the other in succession; the first I saw were clothed; the second were naked, of a flesh color; the next were naked, but with inflamed bodies; and the last were black.

162. While the spirit who had been a prelate and a preacher was with those who were clothed, a female with a very pretty face appeared. She was simply attired; her robe, which was drawn over her arms, flowed gracefully behind her, and she wore a beautiful head-dress, in the form of a chaplet of flowers. That spirit was greatly delighted at the sight of this virgin; he spoke to her, and took her by the hand; but perceiving he was a spirit, and not of that earth, she rushed hastily from him.

Afterwards there appeared to him on the right several other women, who had the care of sheep and lambs, which they were then leading to a watering-trough, into which water was led through a narrow channel from a lake. They were similarly clothed, and had shepherds' crooks in their hands, by which they led the sheep and lambs to drink. They said the sheep went whichever way they pointed with their crooks: the sheep which we saw were large, with woolly tails, broad and long. The faces of the women, when viewed closely, were full and handsome. Some men were also seen; their complexion was like that of the men of our earth, but with this difference, that the lower part of the face, instead of being bearded, was black, and the nose more of a snow than of a flesh color. Afterwards the spirit who, as already mentioned, had been a preacher in the world, was led on further, but reluctantly, because the female with whom he was delighted still engaged his thoughts, as was evident from the circumstance that there still appeared something of his shadow in the former place. He then came to those who were naked. They were seen walking together two and two, husband and wife, with a girdle about the loins, and a covering round the head. That spirit, when he was with them, was led into the state in which he was in the world when he was disposed to preach, and then said he would preach before them the Lord crucified; but they said they were not inclined to hear such a thing, not knowing what it was, but knew that the Lord lives. He then said he would preach the Lord living; but this too they refused, saying they perceived in his discourse something not heavenly, because it had much respect to himself, his own fame and honor; and that they could hear from the tone of voice whether a discourse came from the heart or not; and this being the case, he was unable to teach them; wherefore he was silent. During his life in the world he had been very pathetic, so that he could deeply move his hearers to holiness; but this pathetic manner had been acquired by art, thus from self and the world, and not from heaven.

163. They said, moreover, they have a perception whether there is any conjugal principle among those of their nation who are naked; and it was shewn that they perceive this by virtue of a spiritual idea concerning marriage, which being communicated to me was to the effect, that a likeness of the interiors is formed by the conjunction of goodness and truth, consequently of love and faith, and that conjugal love exists from that conjunction descending by influx into the body. For all things of the mind are presented in some natural form in the body, consequently in the form of conjugal love, when the interiors of two mutually love each other, and from that love are desirous to will and to think the one as the other, and thus to abide and be joined together as to the interiors of the mind. Hence spiritual affec-

tion, which is of the mind, becomes natural affection in the body, and clothes itself with the sense of conjugal love. Spiritual affection which is of the mind is the affection of goodness and truth, and of their conjunction; for all things of the mind, or of the thought and will, have relation to truth and good. They said further that it is utterly impossible for any conjugal love to exist between one man and several wives, since the marriage of goodness and truth, which pertains to the mind, can exist only between two.

164. After this the spirit already spoken of came to those who were naked, but whose bodies were inflamed; and lastly, to those who were black, some of whom were naked and some clothed; but both the latter and the former dwelt in a distant part of the same earth; for a spirit may be led in an instant to places far asunder, since he does not proceed and advance like man by spaces, but by changes of state, as may be seen above (n. 125, 127).

165. I lastly conversed with the spirits of that earth concerning the belief of the inhabitants of our earth regarding the resurrection, in that they cannot conceive that men come into the other life immediately after death, and then appear as men as to the face, the body, the arms, the feet, and all the external and internal senses; still less that they are then clothed in raiment and have places of abode and habitations. The sole reason of this is that most persons here think from the things of sense which are of the body, and therefore believe in the existence of nothing but what they see and touch; and that few can be withdrawn from external and sensible objects to things of an interior nature, and thus be elevated into the light of heaven, in which such interior things are perceived. Hence it is, that they can form no idea of their soul or spirit as of a man, but as of wind, or air, or a phantom without form, in which there is yet some vital principle. This is the reason why they do not believe they shall rise again till the end of the world, which they call the last judgment, when the body, though mouldered into dust, and scattered by every wind, will be brought back again and joined to its soul or spirit. I added, that it is permitted them to believe this, since those who, as was said, think from the external senses, can conceive no otherwise than that the soul or spirit cannot live as a man in a human form, unless it receive again that body which it carried about in the world; unless, therefore, it were asserted that it shall rise again, they would in heart reject as incomprehensible the doctrine of the resurrection and of eternal life. But still this thought concerning the resurrection has this advantage attending it, that it leads them to believe in a life after death, the consequence of which belief is, that when they come to lie on a sick bed, and do not, as before, think from the things of the world and the body, thus from the

things of sense, then they believe they shall live immediately after their decease; then they also speak of heaven, and of the hope of living there immediately after death, remotely from the doctrinals concerning the last judgment. I related further, that sometimes it had been matter of surprise to me, that when those who are in faith speak of a life after death, and of their friends and relatives who are deceased, and do not at the same time think about the last judgment, they believe that they live as men immediately on their decease. But as soon as a thought concerning the last judgment flows in, this idea is changed into a material idea concerning their terrestrial body, that it is again to be joined to their soul; for they do not know that every man is a spirit as to his interiors, and that this it is which lives in the body and in all its parts, and not the body which lives of itself; and that it is the spirit of every one from which the body has its human form, consequently which is principally man, and in a similar form, but invisible to the eyes of the body, yet visible to the eyes of spirits. Hence also, when the sight of man's spirit is opened, which is effected by the removal of the bodily sight, angels appear as men: thus angels appeared to the ancients, as recorded in the Word. In my conversation also with spirits, with whom I had been acquainted during their abode in the world, I have asked them whether they had any inclination to be clothed again with their terrestrial bodies, as they had once thought would be the case. But they started at the very idea of such a conjunction, being full of confusion, to think that whilst they were in the world they should be under the influence of so blind a belief, void of all understanding.

166. Moreover on that earth were seen the dwellings of the inhabitants, which were low houses of considerable length, with windows on the sides, according to the number of the rooms or chambers into which they were divided. The roof was arched, and there was a door on both sides at the end. We were told that they were built of earth, and covered with turf; and that the windows were formed of the filaments of grass so entwined as to render them transparent. Little children were also seen; and we were told that their neighbors visit them, especially for the sake of their children, that they may be in company with other children in the presence and under the direction of their parents. There appeared also fields full of growing corn, which was at that time nearly ripe for harvest. The seeds or grains of their corn were shewn us, and they were like those of Chinese wheat. We saw likewise some bread made from it, which was in small square loaves. There appeared also plains of grass adorned with flowers, and trees laden with fruit like pomegranates, besides shrubs, which were not vines, but still produced berries of which they made wine.

167. The sun of that earth, which is to us a star, appears

there flaming, in size about a fourth part of our sun. Their year is nearly two hundred days, and each day fifteen hours, computed according to the length of days on our earth. The earth itself is one of the least in the starry heaven, being scarcely five hundred German miles in circumference. This information we had from the angels, who made a comparison in all these particulars with things of a like nature on our earth, according to what they saw in me, or in my memory. Their conclusions were formed by angelic ideas, whereby are instantly known the measures of spaces and times, in a just proportion with respect to spaces and times, elsewhere. Angelic ideas, which are spiritual, in such calculations infinitely excel human ideas, which are natural.

OF A FIFTH EARTH IN THE STARRY HEAVEN, ITS SPIRITS
AND INHABITANTS.

168. I was led at another time to another earth in the universe beyond our solar system, and on this occasion also by changes of state continued for nearly twelve hours. In company with me were several spirits and angels from our earth, with whom I conversed in the way or progression. I was carried at times obliquely upwards and obliquely downwards, continually towards the right, which in the other life is towards the south. In two places only I saw spirits, and in one I spake with them. In this journey or progress I was enabled to observe how immense is the Lord's heaven, which is designed for angels and spirits; for from the parts uninhabited I was led to conclude that it was so immense, that in case there were many myriads of earths, and on each earth a multitude of men equal in number to those on our own, there would still be a place of abode for them to eternity, and it would never be filled. This I was enabled to conclude from a comparison made with the extent of the heaven which is about our earth and designed for it, which extent was respectively so small, as not to equal one ten thousand thousandth part of the extent uninhabited.

169. When the angelic spirits who were from that earth came into view, they accosted us, asking who we were, and what we wanted. We told them we were travelling, that we had been transported thither, and that they had nothing to fear from us. For they were afraid we were of those who disturb them regarding God, faith, and things of a like nature, on account of whom they had betaken themselves to that quarter of their earth, shunning them as much as possible. We asked them by what they were disturbed. They replied, by an idea of

three, and by an idea of divinity without humanity in God, when they yet know and perceive that God is one, and that He is a Man. It was then perceived by us that those who disturb them, and whom they shunned, were from our earth. This was manifest also from this consideration, that there are spirits from our earth who thus wander about in the other life, in consequence of their fondness for and delight in travelling, which they have acquired in the world; for on other earths there is no such custom of travelling as on ours. It was afterwards discovered that they were monks, who had travelled on our globe from a desire of converting the Gentiles. We therefore told them that they did well to shun such spirits, because their intention was, not to teach, but to secure gain and dominion; and that they study by various arts first to captivate men's minds, and afterwards to subject them to themselves as slaves: moreover, that they did well in not suffering their ideas respecting God to be disturbed by such. They informed us further, that these spirits confuse them by asserting that they ought to have faith, and to believe the things they declare; but their reply to this is, that they know not what faith or believing means, since they perceive in themselves whether a thing be true or not. They were of the Lord's celestial kingdom, where all know by interior perception the truths which with us are called matters of faith, for they are in illustration from the Lord; but it is otherwise with those who are in the spiritual kingdom. That the angelic spirits of that earth were of the Lord's celestial kingdom, I could see from the flame whence their ideas flowed; for in the celestial kingdom the light is flaming, and in the spiritual kingdom it is white. They who are of the celestial kingdom, when the discourse is about truths, say no more than Yea, yea, or Nay, nay, and never reason about them whether they be so or not. These are they of whom the Lord speaks in these words, "*Let your discourse be Yea, yea, Nay, nay, for whatsoever is more than this cometh of evil.*" Hence it was that those spirits said they did not know what it is to have faith or to believe. They consider this to be like one saying to his companion, who with his own eyes sees houses or trees, that he ought to have faith or to believe that they are houses and trees, when he sees clearly that they are so. Such are they who are of the Lord's celestial kingdom, and such were these angelic spirits.^d We told them that few on our earth have

^d That heaven is distinguished into two kingdoms, one of which is called the celestial kingdom, the other the spiritual kingdom, n. 3887, 4138. That the angels in the celestial kingdom have vastly more knowledge and wisdom than the angels in the spiritual kingdom, n. 2718. That the celestial angels do not think and speak from a ground of faith, like the spiritual angels, but from an internal perception that a thing is so, n. 202, 597, 607, 784, 1121, 1387, 1398, 1442, 1919, 7680, 7877, 8780. That the celestial angels say only concerning the truths of faith, Yea yea, or Nay nay, but that the spiritual angels reason whether it be so or not so, n. 202, 337, 2715, 3246, 4448, 9166.

interior perception, the cause of which is that in their youth, they learn truths, and do not practise them. For man has two faculties, which are called understanding and will; they who admit truths no further than into the memory, and thence in some degree into the understanding, but not into the life, that is, into the will, these, inasmuch as they are not capable of any illumination or interior sight from the Lord, say that those truths are to be believed, or that they are objects of faith, and also reason about them whether they be truths or not; nay, they are not willing that they should be perceived by any interior sight, or by any illustration by the understanding. They say this, because truths in them are without light from heaven, and to those who see without light from heaven, what is false may appear like what is true, and what is true like what is false. Hence so great blindness has seized many on our earth, that although a man does not practise truths or live according to them, they say he may be saved by faith alone, as if it were the mere knowledge of things pertaining to faith which constitute man, and not a life according to that knowledge. We afterwards conversed with them concerning the Lord, love to Him, neighborly love, and regeneration. We said that to love the Lord is to love the precepts which are from Him, that is, to live according to them from love;* that neighborly love consists in willing good and thence doing good to a fellow-citizen, to one's country, to the church, to the Lord's kingdom, not for the selfish end of being seen or acquiring merit, but from the affection of good.† Concerning regeneration, we observed that they who are regenerated by the Lord, and commit truths immediately to life, come into interior perception concerning them; but that those who receive truths first in the memory, and afterwards will them and do them, are those who have faith; for they act from faith, which is then called conscience. These things, they said, they perceived to be so, and thus perceived also what faith is. I conversed with them by spiritual ideas, by which such subjects may be exhibited and comprehended in light.

170. The spirits with whom I now discoursed were from the northern parts of their earth. I was afterwards led to those who were on the western part. These also, being desirous to discover who and what I was, immediately said there was nothing in me but evil, thinking thus to deter me from approaching nearer. I was enabled to perceive that this was their manner of accosting all who come to them; and it was given me to reply that I well knew it to be so, and that in them also there was

* That to love the Lord is to live according to His commandments, n. 10,143, 10,153, 10,310, 10,578, 10,645.

† That neighborly love consists in doing what is good, just, and right, in every work and in every function, from an affection of what is good, just, and right, n. 8120, 8121, 8123, 10,310, 10,336. That a life of neighborly love is a life according to the Lord's commandments, n. 3249.

nothing but evil, by reason that every one is born into evil, and therefore whatever comes from man, spirit, or angel, as from what is his own, or from his selfhood, is nothing but evil, inasmuch as all good in every one is from the Lord. Hence they perceived that I was in the truth, and I was admitted to converse with them. They then shewed me their idea concerning evil in man, and concerning good from the Lord, how they are separated from each other. They placed one near the other, almost contiguous, but still distinct, yet as if bound in a manner inexpressible, so that the good led the evil, and restrained it, inasmuch that it was not allowed it to act at pleasure; and thus the good bent the evil in whatever direction it desired, without the evil knowing anything of it. In this manner they exhibited the dominion of good over evil, and at the same time a state of freedom. They then asked how the Lord appeared amongst the angels from our earth. I said that he appeared in the sun as a Man, encompassed therein with a fiery solar sphere, whence the angels in the heavens derive all light; and that the heat which proceeds thence is Divine Good, and that the light which proceeds thence is Divine Truth, both originating in the Divine Love, which is the fiery sphere appearing around the Lord in that sun; but that that sun only appears to the angels in heaven, and not to the spirits who are beneath, since they are more remote from the reception of the good of love and of the truth of faith, than the angels who are in the heavens (see above, n. 40). It was given them thus to inquire concerning the Lord, and concerning His appearance before the angels from our earth, as it pleased the Lord then to present himself before them, and to reduce into order the things which had been disturbed by the evil spirits of whom they complained. That I might be an eyewitness of these things, was also the reason of my being led thither.

171. There was then seen a dark cloud towards the east descending from on high, which in its descent appeared by degrees bright and in a human form. At length this appeared in a beam of flaming lustre, encompassed with small stars of the same radiance. Thus the Lord presented Himself before the spirits with whom I was discoursing. At His presence all the spirits there were instantly gathered together from every side; and when they were come, they were separated, the good from the evil, the good to the right and the evil to the left, and this in an instant as of their own accord. Those on the right were arranged in order according to the quality of their good, and those on the left according to the quality of their evil; they who were good were left to form amongst themselves a celestial society, but the evil were cast into the hells. Afterwards I saw that that beam of flaming lustre descended to the lower parts of the earth there to a considerable depth, and then it ap-

peared at one time in a flaming lustre verging to lucidity, at another time in a lucidity verging to obscurity, and again in obscurity. I was told by the angels that that appearance is according to the reception of truth from good, and of falsity from evil, with those who inhabit the lower parts of that earth, and that the beam of flaming lustre itself was subject to no such variations. I was told also, that the lower parts of that earth were inhabited both by the good and by the evil; but that they were carefully separated, to the end that the evil might be ruled by the good from the Lord. They added, that the good are by turns elevated thence into heaven by the Lord, and that others succeed in their place, and so on perpetually. In that descent, the good were separated from the evil in like manner as above, and all things were reduced to order; for the evil, by various arts and cunning contrivances, had insinuated themselves into the dwellings of the good there, and had infested them; and this was the cause of the present visitation. That cloud, which in descending appeared by degrees bright and in a human form, and afterwards as a beam of flaming lustre, was an angelic society with the Lord in the midst. Hence was shewn the meaning of the Lord's words in the Gospels, where, speaking of the last judgment, He says, "*That He should come with the angels in the clouds of heaven, with glory and power.*"

172. After this were seen some monkish spirits, those already spoken of as having been travelling monks or missionaries in the world; and there was also seen a crowd of spirits who were from that earth, many of them evil, whom they had seduced and drawn over to their side. These were seen on the eastern side of that earth, from whence they drove away the good, who betook themselves to the northern side, of whom we have spoken above. That crowd with their seducers were collected into one body, amounting to some thousands, and were separated when the evil were cast into the hells. I conversed with one spirit who was a monk, and asked him what he did there. He replied that he taught them respecting the Lord. I asked, what besides. He said, respecting heaven and hell. I asked, what further. He said, respecting faith in all that he should say. I asked again, if he taught anything else. He said, respecting the power of remitting sins, and of opening and shutting heaven. He was then examined as to what he knew respecting the Lord, the truths of faith, the remission of sins, man's salvation, heaven and hell; and it was discovered that he knew scarce anything, that he was in an obscure and false principle concerning every truth relating to these subjects, and that he was possessed solely by the lust of gain and dominion, which he had acquired in and brought with him from the world. He was therefore told that having, prompted by that lust, travelled so far as that earth, he, being such as he was in regard to doctrine, could not but deprive

the spirits of that earth of heavenly light, and bring them into the darkness of hell, thus causing hell, instead of the Lord, to have dominion over them. Moreover he was crafty in seducing, but stupid in everything relating to heaven. Such being his character, he was afterwards cast into hell. Thus the spirits of that earth were liberated from them.

173. The spirits of that earth amongst other things mentioned, that those strangers, who, as has been said, were monkish spirits, used all their endeavors to persuade them to live together in society, and not separate and solitary. For spirits and angels dwell and associate as they have been accustomed to do in the world. Those who have dwelt collectively in the world, dwell similarly in the other life; and those who have dwelt separated into houses and families, dwell there in the same manner. These spirits, whilst they lived as men on their earth, had dwelt in a separate state, every house, and family, and nation apart, and therefore knew not what it was to dwell together in society. Wherefore when it was told them that those strangers wished to persuade them to this, that they might reign and rule over them, and that they could not otherwise subject them to themselves and make them slaves, they replied that they were totally ignorant what was meant by reigning and ruling. That they fly away at the very idea of rule and dominion, was made manifest to me from this, that one of them, who accompanied us back again, when I shewed him the city in which I dwelt, at the first sight of it fled away, and was no more seen.

174. I then conversed with my attendant angels concerning dominion, observing that there were two kinds of dominion, one of neighborly love, and the other of self-love; and that the dominion of neighborly love has place amongst those who dwell separated into houses, families, and nations: but the dominion of self-love has place amongst those who dwell together in society. Amongst those who live separated into houses, families, and nations, he who is the father of the nation bears rule, and under him the fathers of families, and under these the fathers of each particular house. He is called the father of a nation from whom families are derived, and from families' houses. But all these exercise a dominion of love, like that of a father towards his children, who teaches them how they ought to live, provides for their good, and distributes amongst them what he possesses. It never enters into his mind to subject them to himself, as subjects or as servants, but he loves that they should obey him as children obey their father. And since this love, as is known, increases in descending, therefore the father of a nation acts from a more inward love than the father himself from whom the children are immediately descended. Such also is the dominion which has place in the heavens, because such is the Lord's dominion; for His dominion is from Divine Love towards the whole

human race. But the dominion of self-love, which is opposite to the dominion of neighborly love, began when man alienated himself from the Lord; for so far as man does not love and worship the Lord; so far he loves and worships himself, and so far also he loves the world. Then it was that, compelled by motives of self-preservation and security from danger, nations, consisting of families and houses, cemented themselves into one body, and established governments under various forms. For in proportion as self-love increased, in the same proportion all kinds of evil, as enmity, envy, hatred, revenge, cruelty and deceit, increased with it, being exercised towards all who opposed that love; because from man's selfhood, which has rule in those who are principled in self-love, nothing but evil springs, inasmuch as man's selfhood is nothing but evil, and of consequence is not receptive of any good from heaven. Hence self-love, while it has dominion, is the father of all such evils;^{*} and it is also a love of such a nature, that where it is left without restraint, it grasps at universal dominion over the whole earth, and wishes to possess the property of all; nay, it is not even content with this, but would have dominion over the whole heaven, as may appear from the example of modern Babylon. Such then is the dominion of self-love, from which the dominion of neighborly love differs as much as heaven does from hell. But notwithstanding the dominion of self-love is such in societies, or in kingdoms and empires, there is still even in them a dominion of neighborly love among those who are wise from faith and love to God, for they love their neighbor. That in the heavens also these dwell distinct in nations, families, and houses, although in societies together, but according to spiritual affinities which have relation to the good of love and the truth of faith, by the Lord's divine mercy will be shewn elsewhere.

175. I afterwards questioned those spirits respecting various things in the earth from which they came; and first, respecting their divine worship, and respecting revelation. In regard to divine worship, they said that nations with their families, every thirtieth day, meet together in one place, and hear preaching; and that on those occasions the preacher from a pulpit a little raised from the ground, teaches them Divine truths which lead to the good of life. In regard to revelation, it is communicated,

* That man's selfhood, which he derives from his parents, is nothing but dense evil, n. 210, 215, 731, 874, 876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10,283, 10,284, 10,286, 10,731. That man's selfhood consists in loving himself more than God, and the world more than heaven, and in making light of his neighbor in respect to himself, except it be for the sake of himself, and thus from motives of self-love and the love of the world, n. 694, 731, 4317, 5660. That all evils flow from self-love and the love of the world, when they have dominion, n. 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7488, 8318, 9335, 9348, 10,038, 10,742. These evils are contempt of others, enmity, hatred, revenge, cruelty, and deceit, n. 6667, 7372—7374, 9348, 10,038, 10,742. And that from these evils every false principle flows, n. 1047, 10,283, 10,284, 10,286.

they said, early in the morning in a state between sleeping and waking, when they are in an interior light not as yet disturbed by the bodily senses and worldly things; that on such occasions they hear the angels of heaven conversing respecting Divine truths, and a life in conformity with them; and that when they are awake, an angel in white raiment appears by the bed, and then suddenly vanishes out of sight; and that by this they know that what they have heard is from heaven. Thus divine vision is distinguished from vision not divine; for in vision not divine no angel appears. They added, that in this manner revelations are made to their preachers, and sometimes also to others.

176. On questioning them concerning their houses, they said that they are low, being built of wood, with a flat roof, having a cornice sloping downwards; and that in front dwell the husband and wife, in the next chamber the children, and the men-servants and maid-servants at the back. In regard to food, they said that they drink milk with water, and have it from cows, which are woolly like sheep. Of their mode of life, they said that they go naked, and that to them nakedness is without shame; also that their intercourse is with those of their own families.

177. In regard to the sun of that earth, they related that it appears to the inhabitants of a flaming color; that the length of their year is two hundred days, and that a day equals nine hours of our time, which they could conclude from the length of the days of our earth perceivable in me; and further, that they have a perpetual spring and summer, and consequently that the fields are ever green, and the trees ever bearing fruit: the reason of which is, that their year is so short, being equal to only seventy-five days of our time; and when the years are so short, the cold does not continue long in winter nor the heat in summer, and the ground in consequence is in a continual state of vegetation.

178. Regarding betrothings and marriages on that earth, they related that a daughter, when she arrives at a marriageable age, is kept at home, nor is she allowed to go out till the day she is to be married. She is then conducted to a certain concubial house, where several other young women arrived at the same age are brought. They are there placed behind a screen, which reaches to the middle of the body, so that they appear in their nude state as to the breast and face. On such occasions the young men come there to choose for themselves a wife. When a young man sees a young woman suitable to him, and to whom his mind is drawn, he takes her by the hand. If she then follows him, he leads her to a house prepared, and she becomes his wife. For they discover from the face whether they agree in mind, since on that earth every one's face is an index of the mind, being free from deceit and dissimulation. That every-

thing may be done with decency and without lasciviousness, an old man is seated behind the young virgins, and an elderly woman at their side, to make their observations. There are several such places to which the young women are conducted; and there are stated times for the young men to make their choice; for if they do not find a young woman to suit them at one place, they go to another; and if not at one time, they return again at another. They said further, that a husband has only one wife, and never several, for this would be contrary to Divine order.

THE END.

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TO THE

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